

ONE HUNDRED EIGHTH
ANNUAL
Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 3, 4, and 6, 1938
With Report of Discourses



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SALT LAKE CITY, UTAH

One Hundred Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday and Wednesday, April 3, 4, and 6, 1938.

The entire proceedings of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, *, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, **, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, ***.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies and Elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Carl F. Eyring, New England; Elias S. Woodruff, Central States; Merrill D. Clayson, Southern States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird MacDonald, California; Preston Nibley, Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph J. Cannon, Temple Block, Salt Lake City, Utah.

*George Albert Smith was absent, visiting missions in the islands of the Pacific.

**Richard R. Lyman was absent, presiding over the European Mission.

***Rufus K. Hardy was absent, visiting missions in the islands of the Pacific.

FIRST DAY
MORNING MEETING

The first session of the One Hundred and Eighth Annual Conference was held Sunday morning, April 3, 1938, at 10 o'clock a. m.

Long before time to commence the Conference every seat and available space in the large Tabernacle auditorium and galleries was occupied. In addition, thousands of people congregated in the large Assembly Hall immediately south of the Tabernacle, and on the Tabernacle grounds, where, by means of amplifying equipment that had been installed, they listened to the Conference proceedings as they were broadcast from the Tabernacle.

President Grant opened the Conference by announcing that the Tabernacle Choir would furnish the music for this session and would join with the congregation in singing the hymn, "Redeemer of Israel."

After the singing of this hymn, the opening prayer was offered by Elder Samuel E. Bringhurst, President of the Cottonwood Stake.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am grateful, my brethren and sisters, for this opportunity of being with you in health and strength to enjoy the spirit of this Conference. There are many things that might be discussed, many things of great import in the progress and welfare of this people, and I am sure they will be brought out during the Conference. The time available to me prior to the Tabernacle broadcast is limited and will permit of brief remarks only.

IMPORTANCE OF OBEDIENCE

In thinking over that which I might say I have thought of many things, and among other things one of the greatest and most important is that spirit which brings us to a unity and a willingness to cooperate and to comply with the desires and instructions of our leaders, and particularly with regard to the observance of the laws and commandments of the Lord, which is the principle of obedience.

When Saul, king of Israel, was instructed by Samuel the prophet to fight the Amalekites, who had been a bar in the way of the children of Israel in their trailing through the wilderness, he failed to do what he was instructed, and Samuel rebuked him in these words:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the word of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams.

Saul was rejected by the Lord as a result of his disobedience and failure to comply with the instructions which he had received from the Lord's servant.

RESULTS OF DISOBEDIENCE COME IN NATURAL WAY

Now, as a matter of fact nothing apparently happened, because Saul continued as the king of Israel. Anyone who heard that statement of Samuel's might have concluded that it had failed. But Samuel had gone, under the instruction of the Lord, to Bethlehem, and there had selected another man and had anointed him to become king of Israel. I say Saul remained as king for some time before the judgment of the Lord came upon him. After a certain time he went into battle and was killed in a natural way in the fight. And that I think is an evidence of what we may expect of mankind wherever we live. If we learn to obey the instructions that are given us, and especially if there come to us instructions from those who have authority; or if we fail to comply with the laws and commandments that the Lord has given us, we are in the way of undergoing condemnation. It may come about in a perfectly natural way, because obedience or disobedience to spiritual or natural law, or to civil law, brings the reward or the penalty in every instance.

THE GOSPEL A PERFECT LAW OF LIBERTY

The Apostle James, in speaking in regard to the importance of observance of divine law, and at the same time the perfect freedom of agency of every individual to do as he or she chooses, makes this statement:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Every principle given to us of the Lord as a part of the Gospel is a law of liberty, and the Gospel as a whole is the perfect law of liberty. We have the choice whether we shall accept it or reject it, whether we shall live it, or shall fail to observe its commandments; but according to that which we shall do shall we be judged, and that is perfect fairness and justice, not only in this life but in the life to come.

OBSERVANCE OF LAW

I might discourse at length, but time will not permit, with regard to the benefits that come to us through the observance of law. As Latter-day Saints we claim to obey, honor, and sustain the laws wherever we may be. Any man or woman, any boy or girl who fails to observe the constitutional laws, man-made though they may be, imperfect though they may be—if they fail to observe them they are the losers, and thereby if law-breaking continues there is confusion and destruction to civilization, whether in the community, the state, the nation, or the world. And to that extent it is very vital that we should realize that obedience means compliance with law, whether it is civil, natural, or spiritual. It is of vital importance to the continuance of progress of civilization.

SOURCE OF UNITY

I realize and you realize that if we observe to do what the Lord has

commanded us and expects us to do, we shall grow in unity and power, because that is the very source of power of this people—their willingness to comply and thereby become united. Yet they lose nothing of their individuality or their understanding or their intelligence or their judgment. So that obedience to this perfect law of liberty brings us joy and blessings, as promised by the Apostle James.

BLESSINGS PREDICATED UPON OBEDIENCE

You will remember again the statement made by the Prophet Joseph Smith:

There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated.

This applies to every principle of the Gospel. I will not take the time to discuss them in detail, I need only say to you that every principle of the Gospel that the Lord has given us is positive and forward-looking, and everything contrary to that is negative. Thereby we may conclude that everything we learn that is of light and advancement, that is true and exalted and forward-looking is of God and intended for the welfare and progress of mankind. It requires action, it requires discernment, it requires judgment to observe these conditions and to be obedient. The opposite is to fail and to neglect, which is negative, and only brings us sorrow and sadness. By doing wrong things we are doing negative things; by doing right things we are doing positive things.

DIVINE PRINCIPLES

Now, without going into detail, because time will not permit, I might refer you to some of the things the Lord has commanded us to do. In the first place he has commanded us to teach our children correct principles, that they may live righteously, that they may grow in the knowledge of the truth, and become faithful, active men and women in the Church. If we fail to do that as fathers and mothers we shall lose the blessing which would come to us otherwise; and if our children fail to receive these things and observe them they will also lose the blessing. How unfortunate it is when children of faithful, upright parents, either through lack of proper watchcare, training or spiritual, loving influence succumb to temptations and lose the spirit of the Gospel!

If we fail to observe the Word of Wisdom—that great standard of physical welfare—we are losing control of our better selves. If we observe it we learn to control our appetites and desires and our passions, so far as they affect us physically. One course is positive. It means self-control. The other is negative. It produces excesses.

With regard to the observance of the Sabbath day: If we live in accordance with that instruction we shall grow in clear thinking, in peace, and in right living. If we break the commandments we give ourselves to thoughtless pleasure, we are losing that sense of relationship with the

divine and interfering with our progress. Likewise, if we cultivate hatred, envy, and jealousy instead of cultivating love, we develop negative instead of positive qualities—lower instead of higher—and suffer thereby. On the contrary, if we cultivate love for our fellow men generally and all who are dear to us, and for our Heavenly Father, then we grow in righteousness, peace and happiness.

POSITIVE QUALITIES PROMOTE REAL HAPPINESS

The same is true of morality. If we observe the principles of clean living which we are instructed to observe, we shall grow in faith and strength and power, and if we fail to do so we shall grow in vice and licentiousness, which are prevalent throughout the world today. Another principle that develops finer characteristics in men and women is that of fasting, the donating of the value of the food that would otherwise be consumed. If we practice it we develop in the spirit of self-denial and charity—two of the greatest qualities we can possess. Failure to live it invites selfishness, and hinders proper restraint. Again, if we are growing in faith we are becoming stronger and abler spiritually and thereby we shall increase in unity. On the contrary, if we cultivate doubt, and carping criticism, we hinder advancement and lose the opportunities that are ours. Then again, if we fail to observe the law of tithing, a divine law given us for our progress, a principle with a promise, we gain spiritual and temporal blessings. If we disobey it those benefits will be denied us. The observance of these principles develops the qualities in men and women most vital to civilization.

I want to call your attention to the fact that we have been instructed by our brethren who preside over the Church here upon the earth to observe all of these principles. I think that in large measure Latter-day Saints are endeavoring to observe them. The more fully we observe them the greater the blessings to us. We are the ones who gain or lose by living or failing to observe these commandments, these instructions and principles.

So, my brethren and sisters, I urge upon you that, as far as you have influence, you exercise that influence with the Church officers and members by example and by kindly encouragement, to observe every principle which the Lord has given through his servants. Such observance inures first to the welfare and progress of the individual, and, secondly, for the Church as a whole.

RESPONSIBILITY OF CHURCH OFFICERS

I remember that six months ago President Grant gave certain instructions with regard to what is expected of the officers of the Church in the observance of its principles. I think there should be no neglect or failure whatever in our faithful observance of these things. There is every reason why every man or woman who receives authority in this Church should set the example of righteous living in every way. The giving of authority requires a faithful compliance with every request made of us. Further, there is no request made that is not reasonable.

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Time will not permit my speaking further. I pray the Lord to bless us continually and may his choice favors continue with us throughout this Conference, I pray in the name of Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m. the following program of choral and organ music was presented by the Tabernacle Choir and Organ, in the Tabernacle, as a part of the General Conference session, and was broadcast by radio throughout the United States and Canada by the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Again as Evening's Shadow Falls" (Fletcher)	<i>Choir</i>
"In Springtime" (Kinder)	<i>Organ</i>
"The Morning Breaks" (Careless)	<i>Male Choir</i>
"To Thee, O Lord" (Kalinnikoff)	<i>Choir</i>
Hymn arrangements by organist	<i>Organ</i>
"Praise" (Rowley)	<i>Choir</i>

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper.

CHURCH OF THE AIR BROADCAST

Immediately following the *Tabernacle Choir and Organ* Broadcast, the following program was presented on the Columbia Broadcasting System's *Church of the Air* series:

The Choir and congregation joined in singing the hymn, "O Say, What is Truth?"

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

Observing the orderliness and unity of purpose obtaining among his followers, who had been gathered from various countries of the world and from numerous nationalities and creeds, a visitor to the Prophet Joseph Smith asked:

"Mr. Smith, how do you govern these people?"

Promptly came the pregnant reply, "I teach them correct principles and they govern themselves."

Thus tersely is stated a concept fundamental in the creed of the Church of Jesus Christ of Latter-day Saints—self-government fashioned upon fixed and enduring principles. It is a statement of the ideal in government. As concerns the individual, it is a statement of the law of progress, the law of salvation.

STABILIZING POWER OF AN ULTIMATE AIM

The discovery of eternal, unchanging principles, upon which the lives of men may securely be built, is the end of all search. We believe

that such principles are to be found in the teachings of Jesus of Nazareth. Those teachings constitute our religion, whose mission it is to lead men to exercise over themselves a moral restraint, to curb the desires of their hearts, to guide their thoughts and actions into true channels, and to tie themselves down to the precepts of divine justice that they may be prepared for the eternity of life and progress that lies beyond.

Everyone must feel the need for an ultimate aim in life—an abiding purpose. Without it there would be nothing to stand between a person and a surrender to the fitful direction of casual impulses. Many men who do not consider themselves religious nevertheless have high objectives and pursue them with fidelity, but they have adopted from some source a body of principles which constitute their code of living. Without the stabilizing power of such guides a man's life would be "like the waves of the sea, driven with the wind and tossed." There could result only futility of action and frustration of purpose.

SELF-GOVERNMENT BASED ON OBSERVANCE OF CORRECT PRINCIPLES

In secular relations the necessity for guiding principles has long been recognized. The whole body of our law has grown up out of the need for certainty. It constitutes a body of principles by which men regulate their relations. If there were no such fixed guides subscribed to and faithfully observed in the great majority of instances, there could be no dealing. Distress and confusion would reign supreme just as it does today in the family of nations.

Furthermore, if the process of the law had to be invoked to compel obedience to its established principles in every transaction in which men engaged, human intercourse would be impossible. The whole legal mechanism would come tumbling down of its own weight. Human society is able to carry on only because the vast majority of men freely and voluntarily and as a matter of individual morality conform their conduct to the body of principles laid down in the law. Indeed, because they observe principles of morality which have not been enacted into law—but are outside of and above its compulsions—they are self-governing, which brings us back to the second proposition of our discussion: Having been taught correct principles, "*They govern themselves.*"

Any system of government which depends for its continuance upon the compelled obedience of any considerable part of its citizens is foredoomed to ultimate failure, because it is violative of the principle of freedom which is a God-given quality coextensive with life, and, like life, one of man's inalienable rights.

U. S. CONSTITUTION PROTECTS RIGHT OF SELF-GOVERNMENT

What Lincoln called the sentiments of the Declaration of Independence—the whole essence of it—is that every human being, and every community of human beings, has some rights which no power on earth, not even government itself, is authorized to infringe. Every line in that Declaration is repugnant to the present day revival, in parts of the world, of the anachronistic dogma which undertakes to regiment the lives of

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men into mere vassalage to the state. Such philosophy is in brutal contradiction of the basic concepts of the Gospel of Jesus Christ; which teaches that man, the spirit of him, was in the beginning with God; that Jesus Christ is in truth his elder brother; that as the offspring of Deity, through free acceptance of and adherence to the eternal law of progress, man's congenital immortality may unfold till he reaches the plane achieved by his "elder brother". This, the very essence of the theology of the Latter-day Saints, is flatly denied by the totalitarian whose chief exponent has said that the ideal of happiness and indefinite progress is a "myth," and the inevitable consequence of whose teaching is the exaltation of the barbarities of paganism over the humane precepts of the Son of Man.

The people of America have been the freest people on earth precisely because more of the activities of life have here been left to self-direction than has been the case anywhere else and the domain occupied by government has been correspondingly more circumscribed. It is an historical certainty that the express purpose of the framers of the Constitution of the United States was to establish under it a government for the protection of their newly won liberties. Its highest sanctions are free speech, free press, free elections, a free legislature, a free judiciary and a definite limitation upon the powers of government over the lives of men. All these the modernistic despots—under whatever name—deny.

Latter-day Saints believe that these are divine principles and that the men who formulated them into a system of government were acting under the inspiration of the Almighty, in the majesty of whose name every man who comes into office under it binds himself by oath that he will preserve and defend it. Here we clasp hands with the Honorable Hatton W. Sumners, chairman of the Judiciary Committee of the House of Representatives of the United States, who recently said:

They were great men who sat in the Constitutional Convention but it has been withheld from human genius to write the constitution of a living government. It never has been done and never will be in a creative sense. Our Constitution came from the same source that trees came from. . . . The people no longer believe that there lived at one time a group of supermen, who met in a convention and out of their own creative genius fashioned the constitution of a living government. . . . The fact of it is our Constitution is worthy of all reverence among a people who love liberty, because it came from God Almighty.

Parenthetically may I remark that in this sabre-rattling, demagogue-shouting, Deity-banishing age of arrogant self-sufficiency, it is refreshing to hear words of humility issuing from the mouth of one in high station.

PERFECTION POSSIBLE

Freedom signifies more than a release from outward restraint. It is an essence, a quality of the spirit whose rarest blossoms, in an atmosphere of oppression, wither and die. As is said by Justice Maxy, "Wherever autocracy has prevailed, thought has been enslaved, society stratified into castes and enterprise discouraged. The era of Autocracy Ascendant was the 'dark ages of the world'. Progress came only when shackles began to be loosed from minds and chains from limbs."

In our conception, the whole purpose and object of life is to achieve individual perfection through the unfolding of individual potentialities and the ripening of all the virtues. Learning, extension of horizons, expansion of vision, poise of character, serenity of soul—these coveted fruits of the spirit—are the consequence of voluntary free acts. In the foul and noisome air of despotism they may neither quicken nor flower. They are outside the power of human bestowal or coercion; they are in the realm of freedom. As these transcend physical acquisitions in value, so the principle of freedom transcends the power of force or compulsion.

It is said that in the seed is a complete design of the tree. Planted in fertile soil, moistened by gently falling rains, warmed by the caressing rays of an effulgent sun, it unfolds: roots, trunk, branches, blossoms and fruit, the completed realization of its design. No amount of despotic terrorism can cause a seed to unfold into a tree.

Our institutions which protect us in our freedom of thought and of worship were the product of a thousand years of struggle against tyranny. But they have no guarantee of immortality except such guarantee as inheres in the will and the fitness of our people to be free.

Freedom is not bestowed; it is achieved. It is not a gift, but a conquest. It does not abide; it must be preserved.

When signing the Constitution Franklin said that the government it created "can only end in despotism . . . when the people become so corrupted as to need a despotic government, being incapable of any other."

So important is the principle of liberty, so essential is it to man's higher self-realization and so inexorably necessary to the dignity of his status as the issue of Deity that the omnipotent God himself does not countenance compulsion. Ample ancient and modern evidences of this have been scripturally recorded. For example, when the Prophet Samuel was grown old the people of Israel requested of him that he make them a king to judge them "like all the nations." Samuel was disturbed, thinking that Israel had repudiated him, but the Lord comforted him with these words: "Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them." Certainly there is nothing here of compulsion on the part of One omnipotent.

Closer to us in time, there is a like example of the Lord's respect for the liberty of men. Nine years after the organization of the Church of Jesus Christ of Latter-day Saints (one hundred and eight years ago next Wednesday) came the revealed law that the Priesthood of God, the governing authority of the Church, neither could nor ought to be maintained except by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned; by kindness and pure knowledge, and that it could not with impunity be exercised to gratify pride or ambition or to gain unjust control or compulsion upon the souls of men.

Self-government involves self-control, self-discipline, an acceptance of and the most unremitting obedience to correct principles. Its demands are commensurate with its high privileges. Duties are the inseparable companions of rights. No other form of government requires so high a degree of individual morality. "It is ordained in the eternal con-

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stitution of things," said Burke, "that men of intemperate minds cannot be free." It is one of the missions of the Church to foster in men those virtues, without which there can be no self-government, and the alternative to which is the mentally and spiritually sterilizing scourge of tyranny.

Before we import despotic principles into our own land, which are so raucously clamoring for admission, we would better count the costs. Three weeks ago I read one morning the sickening, revolting story of an old world trial where the mockery of it was rendered the more cruel by the observance of outward legal form but devoid of every semblance of justice as known to free men. The sole offense of the accused was political disagreement with the will of the dictator. Then I walked into a United States Court where a Grand Jury was being impanelled. It comprised 16 men of the district of varied stations in life. They were instructed that under the Constitution no one could be called to answer for an offense against the government except upon presentment by a Grand Jury; and that they alone, without fear or favor, without regard to the station of the accused, be it high or low, without extraneous influence of any sort, but solely upon the evidence, must decide whether indictments should be returned.

Thank God for Liberty!

May we and all the generations to come be as heroic in its preservation as were the Fathers in its establishment, that in our land freedom may abide forever.

Selection by Male Chorus, "Praise to the Lord," (Storl-Cornwall)

"Praise God from Whom All Blessings Flow" was sung by the Choir and congregation.

After the conclusion of the *Church of the Air* broadcast, at the request of President Heber J. Grant, the congregation sang the hymn "O, Ye Mountains High."

PRESIDENT HEBER J. GRANT

I am sure that every Latter-day Saint within the sound of my voice has had great pleasure in listening to our program here this morning. I am sure that the testimony and the fine teachings of our Presiding Bishop have found echo in the hearts of all of you. I am sure that every Latter-day Saint who believes, according to a declaration of the Prophet Joseph Smith, that the men who wrote the Constitution were inspired of the living God, has rejoiced in Elder Bowen's remarks here this morning, and that the things he has said have found an echo in the hearts of all of you.

EXPERIENCES IN BORROWING MONEY

Speaking of this song that we have just sung, some of the words of which are, "On the necks of our foes we shall tread," etc., I had the pleasure of singing it while coming down from Pine Crest (Emigration

Canyon) in an automobile, to a dear friend of mine who is in the banking business, Mr. Fred W. Shibley. Mr. Shibley came to Utah to represent the banks of New York, Chicago, San Francisco and other places, that had lent \$12,535,000 to the Utah-Idaho Sugar Company.

When these loans were negotiated sugar was selling for \$17.00 a bag of 100 pounds. When the beets were turned into sugar, sugar was selling at \$5.00 a bag. We paid \$12.00 a ton for the beets and we expected to make four or five million dollars, but we had a loss of more than \$5,800,000. We expected to have all our debts paid but we found ourselves in debt \$7,535,000, and we needed some more for our next season's crop of beets. We had a practical illustration of Victor Hugo's remarks that "Gratitude is a lively sense of favors to come." Our farmers received over \$5,000,000 more than their beets were worth, but the following year nearly all of our factories had to lie idle because the price of beets was not high enough.

I went East to get a renewal of \$7,000,000 of obligations with the banks, and in addition to borrow \$2,800,000, instead of \$12,000,000 as the year before. I had difficulty in getting the company notes; but finally the bankers agreed to do so, and we were very grateful. They positively refused to lend us a dollar, however, in order to purchase preferred stock. I offered them local collateral and they asked for something that would sell on the New York Stock Exchange. I told them that I did not have any stocks or bonds that would sell on the New York Stock Exchange. One of the great bankers said, "Give us some Union Pacific preferred stocks or bonds."

I said: "You must have been listening to Lulu Shepherd, perhaps the greatest female liar that ever drew the breath of life. She announced that I as President of the Mormon Church had over \$100,000,000 in Union Pacific and other railroad preferred stocks and bonds."

I had only one certificate of five shares of the common stock of the Union Pacific, and that was in my name. I had it transferred from President Joseph F. Smith back to the Church, and then I had it transferred to myself, hoping to be elected a director, but "another Pharaoh arose that did not know Joseph," and I did not get the job. (*Laughter*) A year later, however, somehow or other they got acquainted with "Joseph," and then I got the job.

INCIDENTS IN REGARD TO "O YE MOUNTAINS HIGH"

I took Mr. Shibley to one of our scenic wonders—Brighton—and seeing there in her mother's cottage, next door, the good wife of the man who has been talking to us today (Albert E. Bowen), I suggested that we go over to their cottage and hear somebody sing who knew how to sing. We did so, and I said, "Now, Emma Lou, I sang the song, 'O Ye Mountains High,' for Mr. Shibley, and I would really like to have him hear someone sing it who knows how to sing." She sat down at the piano, and turned around and said, "Of course, President Grant, you do not want me to sing all four verses."

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I said, "I have already trod 'on the necks of our foes' and made the 'Gentiles bow beneath our rod,' give him all four. (*Laughter.*)

After she had finished singing, I said: "Mr. Shibley, it must have shocked you for me, the President of the Church of Jesus Christ of Latter-day Saints, claiming that Jesus Christ himself organized it, claiming that God introduced Jesus Christ to the boy prophet, and believing in the teachings of the Savior that we should turn the other cheek and love our enemies—it must have been a great shock to you to hear me singing that we should 'tread on the necks of our foes,' and that 'the Gentiles should bow beneath our rod,' so, I have arranged with the author, Charles W. Penrose, who is now in his 89th year and is as lively and wide awake and as fine a preacher as anyone in the whole Church, that after he passes away we will quit treading on the necks of our foes."

Our *old* song books, however, have not been changed, but we are now singing, "Without fear of our foes we shall tread."

Mr. Shibley said: "Don't you do it; I am a student of the Bible, although agnostic, and that is a Bible figurative expression. You do not expect to step on the necks of your foes, but you do expect your foes to bow the neck to the rod of righteousness. Leave it alone, it is only once in a lifetime that a man gives off as inspirational a song as that."

I said: "I have already pledged myself to change it after Brother Penrose dies."

But lo, and behold, after hearing this compliment by a non-member of the Church I am, when singing it personally, going to make them bow to the rod of righteousness, even though it has been changed in the book.

It is only fair to all of you to know that Charles W. Penrose spent ten long years of his life preaching the Gospel of Jesus Christ in his native land, England, without purse or scrip, and then he came to the valleys of the mountains; but before coming here he wrote this beautiful, inspired hymn, without having seen our country. We feel that he was not only inspired as a poet, but he was inspired to describe our great and wonderful country.

There are two spirits striving with all men—one telling them what to do that is right, and one telling them what to do that will please themselves, that will gratify their own pride and ambition. If we live as we ought to live we will always follow that spirit that teaches us to do that which is right.

REPENTANCE MEANS FORSAKING OF SIN

I have heard many, since my talk here six months ago, say that tithing is a free-will offering and that Heber Grant is laying down a law. Tithing is a law of God and not Heber Grant's law. It is God who said that the people were robbing him—those who did not pay their tithing—not I. I can forgive any man almost any great sin if he repents, and "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." It does not do me individually any

good or any harm, no matter how a man lives, but I know as I know that I live that every man who serves God with full purpose of heart is reaping a remarkable and wonderful reward. "Men are that they might have joy," as recorded in the Book of Mormon, and there are no people on the face of the earth that have more real joy, more contentment, more peace of mind, more true happiness, than those who have a knowledge that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of mankind, our Savior, and who are living the laws that he has taught us. It brings a peace, a joy, and a satisfaction into the heart that money can not buy and that nothing else can buy.

I have had men all over this country, during my long life, say to me: "Mr. Grant, your teachings are in harmony with the Bible, but I can not accept your teachings that Joseph Smith is a prophet of God."

Speaking of our principles being in harmony with the Bible, when I reached Chicago, going East with Mr. Shibley, I handed him a couple of tracts to read. One of them was entitled, "Joseph Smith Tells His Own Story."

By the way, Mr. Shibley made a very remarkable and wonderfully favorable report regarding our company, and recommended to the bankers that they lend us the money we wanted with which to buy preferred stock, in order to get a renewal of the \$7,000,000 we owed them, but they would not do so. However, later, when Brother Smoot got us \$10,000,000 from Uncle Sam they concluded to let us have the more than two million dollars with which to pay for the preferred stock. They were a good deal like the fellow who went to the bank to get his money—there was a run on the bank—and they offered it to him. He said: "What! Have you got it? If you have it, I do not want it; if you don't have it I want it awfully bad."

AN AGNOSTIC'S OPINION OF JOSEPH SMITH'S STORY

After reading the tract, "Joseph Smith Tells His Own Story," Mr. Shibley said to my son-in-law, Robert L. Judd (who had lunch with him): "Do you know, that story of Joseph Smith's is true. No liar ever wrote such a story. Liars do not go into details. By every rule of my life to discover the truth this story is true. No liar would ever think of such a thing as saying that the Angel Moroni, who appeared to Joseph Smith and who afterwards gave him the golden plates from which the Book of Mormon was translated, had on a loose robe, and that it was open, and that he could see his bosom."

And he pounded the table, so my son-in-law told me, when he said it. "No liar would ever think of saying that the angel's feet did not quite touch the floor and that the robe came to his ankles. Liars learn a story off by heart and stick to it, and they never go into details."

When he was here he went back into the records of the Sugar Company for twenty years. I wondered "What on earth is he going back so far for?" and when I heard of this remark I knew he was looking for something crooked and he did not find it, and that is why he made such an optimistic report, in my judgment.

ARGUMENTS IN TRACT UNANSWERABLE

The other tract that I gave him was, "My Reasons for Joining the Church of Jesus Christ of Latter-day Saints and Leaving the Church of England." When I had lunch with Mr. Shibley the next day he said:

"Mr Grant, I am a student of the Bible, although an agnostic, but if I actually believed the Bible I would be almost compelled to join your Church. I say to you that no believer in the Bible can gainsay these arguments. That tract by your religious friend is unanswerable, but do you know, I have written books myself and I think I could write a better reason for leaving the Church of England and joining your Church than he wrote?"

I said: "Mr. Shibley, please remember that this man who knew the Bible so well and gave so many scriptural references to sustain our doctrines which you say are unanswerable—please remember that he had reached the age of retiring on a pension of \$5,000 a year as a Colonel in the British army, and that he had been known as a God-fearing man, a truly religious man all his life, and please remember that when he joined the Mormon Church he received letters from India and other places in the world asking, Why have you joined these awful Mormons?"

We all know of the drivings and the persecutions of the Latter-day Saints in New York; of the loss of our temple and being driven from Ohio; of the order of the Governor of the State of Missouri that we leave the state or we would be annihilated; that we were driven out of Nauvoo, Illinois, and our temple destroyed by fire; and that finally we traveled 1500 miles to these valleys. And what was this country at that time? A great sagebrush plain. One of the three women in the Pioneer company remarked: "Worn and weary as I am, I would sooner go another thousand miles than stop in such a desolate place," and one of the others echoed that sentiment. But Brigham Young said: "This is the place, and here we will build an empire and a temple to our God."

BRIGHAM YOUNG'S PLANS FOR EMPIRE

If Brigham Young had got all he asked for, for the new State of Deseret, we would have built an empire here. What did he ask for? There was then no California, no Nevada, no Idaho, no New Mexico, no Arizona. He asked for all of Utah, much of Wyoming, nearly all of Colorado, enough of New Mexico to get the San Juan River, every foot of Arizona and Nevada, to the Sierra Nevada Mountains. He established a colony at the foot of the Sierra Nevada Mountains. He sent his pioneers and representatives across the Colorado River and established a colony in what afterwards became the state of Arizona. He asked for fully one-third of California. He asked in plain English for every drop of water that flows into the Hoover Dam. Please remember the name, never forget it. (*Laughter.*) Every drop of that water would have belonged to the State of Deseret. Los Angeles would have belonged to us. We established a great colony at San Bernardino and we established a colony way up in the northern part of Idaho, but the government

of the United States, because of the lies of some run-away judges, sent the army of the United States against our people here and all those outside colonies were abandoned.

I am going to get another chance at you this afternoon and on several other occasions, and I see there are only a few minutes left.

OFFICERS URGED TO KEEP COMMANDMENTS

I want to leave with this vast audience my deep appreciation of all that has been said. I endorse it with all my heart, and I renew again everything that I said in the ten or fifteen minutes at the close of our Conference six months ago. I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and to keep the commandments of God, so that their example will teach it; and if they can not live it we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and of forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Societies. And a man has no right to be in a high council who can not stand up and say that he knows the Gospel is true and that he is living it.

May God help us to live the Gospel, that our light shall shine before those who know not the truth. I know as I know that I live that God lives, that he is my Father, that he hears and answers my prayers. I know that Jesus Christ is the Redeemer of mankind, the Son of the living God, my Elder Brother. I know that Joseph Smith is a prophet of the true and the living God, and that he was the instrument in the hands of God of again restoring to the earth the Gospel of Jesus Christ.

May God bless you, one and all, and every honest man and woman that lives upon the face of the earth, is my humble prayer, and I ask it in humility in the name of Jesus Christ. Amen.

The choir sang the anthem "Behold, God the Lord Passed By" (Elijah).

Elder Stayner Richards, President of the Highland Stake, offered the benediction.

Conference adjourned until 2 o'clock p. m.

FIRST DAY
AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p. m. Sunday, April 3.

Again the great Tabernacle auditorium and galleries were filled to capacity with people who had assembled to listen to the Conference proceedings, and as was the case in the morning, the Assembly Hall was crowded with people and thousands of others congregated upon the Tabernacle grounds where, by means of amplifying equipment that had been installed, they were able to listen to the Conference services.

The *Tabernacle Choir* furnished the music for this session. As an opening number the congregation joined with the Choir in singing "For the Strength of the Hills we Bless Thee."

Elder Harvey Fletcher, President of the New York Stake, offered the invocation.

"Onward Christian Soldiers" (Sullivan-Nilson) was sung by the Choir.

PRESIDENT HEBER J. GRANT

The following telegram has been received:

New York City, New York.
Manhattan Ward assembled for Fast meeting. Enjoyed splendid
reception of Tabernacle Broadcast and Church of the Air.
Manhattan Ward Bishopric.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

Text:

Wherefore, my beloved . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. (Philippians 2:12-15.)

Though given over nineteen centuries ago, Paul's admonition to the Philippians is applicable to us today.

A TRYING PERIOD IN HISTORY

Present day difficulties and perplexities call for individual as well as cooperative effort. To paraphrase Lord Nelson's famous statement: Now is the time for every man to accept responsibility and to do his duty.

We are today living through one of the really crucial periods of the world's history, writes the Assistant Secretary of State. Everywhere about us is prodigious change. Old institutions, old beliefs, old ideals are

going fast. In this revolution of thought and life, new conceptions and beliefs born of Communism, of Fascism, of state totalitarianism, are competing relentlessly with the older conceptions which we thought were fundamental. The future is literally in our making.

It is a time of disillusionment, of loss of faith, of bitter pessimism. We seem to be slipping backward in the long march of progress. We are in danger of losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorship are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life. Our whole capitalistic system is under fire. . . .

Even today millions of men are wandering the streets of our great industrial cities, hungry and unable, through no fault of their own, to find work. We are still forced to mortgage unborn generations to care for present want. In the midst of abundance the world is multiplying poverty.

RESULT OF REJECTING GOSPEL TEACHINGS

Undoubtedly there are many causes contributing to these untoward conditions, chief of which is failure to adopt the teachings of Jesus.

Certainly much of the hatred and animosity manifest among the peoples of the world are largely if not entirely due to men's rejecting fundamental principles of the Gospel of Jesus Christ. Some men and some nations still apply the law of the jungle—cheat or be cheated, conquer or be conquered, kill or be killed—instead of "do unto others as you would have others do unto you," "love your neighbor as yourself," "do good to them who despitefully use you."

Well, what can we do about it? Sometimes when we think how little we can do, we almost despair of attempting to do anything. But there are a few simple but fundamental things which everyone can do.

One of these is for each individual to work out his own salvation.

WORKING FOR SALVATION

An outstanding doctrine of the Church is that each individual carries this responsibility, and that the salvation of man is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is essential to salvation. A man may say he believes but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his protestation will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful obedient effort the reality of faith. But this must be done with "fear and trembling;" that is with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

However, to work out one's salvation is not to sit idly by, dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the

immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either to self or to others to be bestowed as a just and beneficent Father may determine.

I am not unmindful of the scripture that declares "By grace are ye saved through faith, and that not of yourselves; it is a gift of God." That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become "carnal, sensual and devilish by nature." But the Lord through His grace appeared to man, gave him the Gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection.

But he must rise by his own efforts and he must walk by faith.

He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected if the climber would avoid danger and delay, and arrive with all safety and expedition at the topmost landing of the celestial exaltation.

The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellowmen. If he choose otherwise, and as a result meet failure, misery and death, he alone is to blame. As President Young said on one occasion:

If Brother Brigham should take a wrong track and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom he shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator.

I believe in individualism as opposed to paternalism. In saying this I recognize the fact that a man's duties to himself and to his fellowmen are indissolubly connected. Jesus taught that if a man is true to his own highest interests he cannot fail to discharge his obligations to his neighbors. Conversely, he taught, that if a man is faithful to the interests of his fellowmen, he cannot be faithless to his own. And as a man thinks so he acts.

Within my experience there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more earnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living, and are sitting effortlessly by expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous stragglers. Emerson quotes someone as saying that "the world is in a state of bankruptcy; that the world owes the world more than the world can pay, and ought to go into chancery and be sold." Such reputed insolvency involves all the population, and he who does not get out and rustle for himself is a contributor to the alleged bankruptcy.

NO NEED FOR IDLENESS

Thousands, through no fault of theirs, are out of jobs, and are vainly seeking a means of an independent livelihood. However, failure to find it is no justification for idleness. There are fences to rebuild, barns to repair, yards to clean up, houses to remodel and to paint, vicious and destructive weeds to destroy as they deface the highway and ravage crops. Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand. Such work will be a benefit not only to the individual but to the community and the public generally. Last year there passed through Utah 1,250,000 tourists. We must not shut our eyes to the fact that these hundreds of thousands of visitors constitute one of the greatest assets of the state. Travelers come to behold sublime canyons and far-famed scenery, to hear the story and see the accomplishments of the Mormon pioneers. If, when they come here, anticipation exceeds realization, these tourists will go away disappointed. If realization is greater than anticipation, they will depart with satisfaction and words of commendation.

Thriving villages with newly painted dwellings, cultivated farms and weedless highways, courtesy and fair dealing will bear an encouraging message to these hundreds of thousands of visitors; while dilapidated houses, ill-kept gardens, broken gates and tumbled down fences will indicate an indolence and shiftlessness that will discredit the whole people.

WHAT ONE WARD ACCOMPLISHED

This admonition applies not only to persons but to the individual quorum, to the individual ward, to the individual stake. Look around you and you will find that there is work for you in your own community. These suggestions are not impractical effusions of a dreamer, as Bishop Lawrence B. Johnson of Randolph, Utah (Woodruff Stake) has recently demonstrated. In that little village, 10 or 12 more houses are needed to meet the bare necessities of natural increase in population. People have not the money with which to pay for these houses. But there are certain resources which they do possess—health, brawn and muscle, and initiative and foresight on the part of leaders. Twelve miles from this town are groves of timber; trees that can be hewn into house logs.

Bishop Johnson presented his plan, and called for volunteers from the ranks of the unemployed. He anticipated meeting 5 or 6 men with teams and axes. At the appointed hour one Monday morning 20 men responded.

With a little help a saw mill was obtained, and with the cooperation of the Forest Department, 200 trees, the forest life of which was about ended, had been transformed into excellent housing material—25,000 scale feet of logs made ready for use, and the work still continues. For their labor the men were given work receipts, which are accepted at the

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First Day

regional storehouse in exchange for clothing, shoes, groceries and other necessities.

Work brings happiness, and that happiness is doubled to him who initiates the work.

OPPORTUNITIES AT HAND

Too many of us fail to take advantage of opportunities near at hand. We justify inactivity by nursing the impotent thought that success cannot be obtained without influence, money, social or political "pull." Edward Rowland Sill gives an excellent illustration of the fact that sometimes "what one man throws away as useless, another man seizes as the best means of victory at hand."

This I beheld, or dreamed it in a dream:—
 There spread a cloud of dust along a plain;
 And underneath the cloud, or in it, raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields. A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge,
 And thought, "Had I a sword of keener steel—
 That blue blade that the king's son bears—but this
 Blunt thing —!" he snapt and flung it from his hand.
 And lowering crept away and left the field.
 Then came the king's son, wounded, sore bestead,
 And weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle-shout
 Lifted afresh he hewed his enemy down,
 And saved a great cause that heroic day.

Writes Charles Wagner in the "Simple Life":

Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own work-shop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it.

NEED AND VALUE OF COOPERATION

Now do not misunderstand me. In thus emphasizing individual effort, I am not unmindful of the necessity of cooperation—

There is a destiny which makes us brothers,
 None lives to self alone;
 All that we send into the lives of others
 Come back into our own.

A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow-travelers, quorums, or wards he makes the grade and goes on his way in gratitude and rejoicing.

This, I think, is in harmony with the teachings of Jesus, who

"sought to perfect society, not by popular agitation or by re-organization, but by perfecting the individual. He recognized the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbors."

The present day turmoil and bitter strivings threaten to undermine basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and particularly faith in the efficacy of the Gospel of Jesus Christ are facing a bombardment from the ranks of error as the world has seldom if ever witnessed.

SOMETHING FOR EACH TO DO

Too many men quail under the impending onslaught, and cry vainly, "what can we do?"

This, I repeat, we can do:

First:

By self effort attempt to initiate work around the home, and in the neighborhood, quorums and groups rendering necessary aid whenever possible; and practice honesty; speak well of your neighbors; and if you cannot do this, say nothing. Seek the best in life, and thus give to your own soul and to your own environment a touch of the beautiful.

Second:

By proclaiming, and, what is even more effective, by exemplifying in life the principles of the Gospel of Jesus Christ as the only permanent panacea for the ills of mankind.

Wherefore, my beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I wish to tell of a new interpretation of the Gospel of Christ. The occasion will permit only an outline but I make the attempt in the hope that our friends who listen and some of our members may come to a clearer understanding of the distinctive features of our message and our work. I use the word "new" interpretation rather than "true" for diplomatic reasons. "New" postulates "old" and while most people prefer to be modern rather than old-fashioned, usually no serious offense is given by placing a man in an old school of thought. Whereas, "true" assumes the "false" and everyone resents an imputation against the verity of his ideas. I make this admission frankly because I have no desire for debate. I merely want to explain.

INTELLIGENCE MAN'S CHIEF INVESTITURE

I set forth as the first aspect of this new interpretation the doctrine of the dominance of intelligence. I believe I am correct in the assertion that in all Christian literature prior to the advent of our Church there were to be found no such concepts of the origin, function, and place of intelligence in the universe as come from our modern scripture. Here are some excerpts:

Intelligence or the light of truth was not created or made, neither indeed can be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also. Otherwise, there is no existence. (Doctrine and Covenants 93:29, 30.)

The glory of God is intelligence—or in other words, light and truth. Light and truth forsake that evil one. (Doctrine and Covenants 93:36, 37.)

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (Doctrine and Covenants 130:18, 19.)

Now, since intelligence is co-eternal with God and is the very glory of God, it follows logically that it is the chief investiture of man. Indeed, it is man, for it is that part of his constituency that persists, that is eternal. This knowing, conceiving, illuminating principle of existence lies at the base of all our powers and potentialities. Without it there would be no virtue and no sin. It alone gives to man his free agency, the power to choose, to will, and to act, conscious of the effects of his decisions and his deeds. It accounts for the place of good and evil in the world and justifies their existence,—a philosophical problem that has baffled the minds and the thinking of great scholars, of all time.

This conception of intelligence justifies the eternal quest for knowledge and it does more. It explains the necessity of acquiring knowledge for it makes knowledge essential to progression and progression in the last analysis is salvation. It places a terrific penalty on ignorance. It lays down a new and very definite gospel doctrine that: "It is impossible for a man to be saved in ignorance." (Doctrine and Covenants 131:6.)

TRUE KNOWLEDGE AND INTELLIGENCE REWARDED

The world in general and the modern world in particular with its science, scholasticism, and technology has been prone to scorn and slur religion and the church for an alleged backwardness and retardation in intellectual processes and in the acquisition of knowledge. Whatever justification there may have been in times past for such an imputation, I present now an interpretation of the Gospel that is a complete refutation of these disparaging allegations and inferences of the secular world. The Gospel of Christ offers a stimulus and a reward in the pursuit of knowledge and the development of intelligence that transcend in their appeal and promise anything that the students and philosophers have ever evolved.

But the knowledge and intelligence that it rewards must be true. "Light and truth" are the words of the revelation. It places no premium upon the acquisition of falsehood and error. It distinguishes very clearly between sophistication and true intelligence. A man once said in distinguishing intelligence from education that intelligence is that which enables one to wisely meet the situations of life without education; whereas, education is that which helps one to meet the situations of life without intelligence.

This statement may leave the inference that intelligence is largely inherited. The Gospel teaches us that it is—that it came as a native endowment of the race but that the efficacy of the endowment has been in many instances largely mitigated by the perversion of the race. It is encouraging and gratifying, however, to be assured that no man has ever quite lost this vital and all-important attribute. There is enough intelligence with every man to acquire knowledge and truth if he elects so to do. It is a significant fact, demonstrated by most extensive research and investigation, that there is no people in the earth, even the most primitive, which has not sufficient intelligence to grasp and hold to a conception of a God as a Supreme being.

INTELLIGENCE A DIVINE ESSENCE

How to exercise the intelligence we possess for the attainment and utilization of knowledge is a vital matter in the interpretation and application of the Gospel, but it is one that I must pass over briefly. The Gospel places highest value upon that intelligence and knowledge which contribute most to the enduring welfare of man. "Pure knowledge" it is called in the revelation, (Doctrine and Covenants 121:42) which defines the attributes and functions of the holy Priesthood. This pure knowledge, without which the Priesthood can not properly be administered, contemplates an understanding of the divine plan of redemption and of the principles and laws that pertain to the celestial kingdom of our Father. In all the learning of the world there is nothing of higher import for the mind of man to comprehend than the eternal principles and truths that pertain to exaltation in the presence of God. And there is no higher order of intelligence than that which enables man to perceive these glorious truths.

Since intelligence is a divine essence, it may function adequately only when recognized as divine. In that recognition faith is indispensable. Faith and knowledge constitute testimony and bring that conviction which is epitomized in the declaration, "that to know thee is eternal life." So I ask, where is the philosophy or school of thought that esteems more highly and ascribes nobler attributes to the mind and intelligence of man than does this exalted concept set forth in the new interpretation of the Gospel of Christ?

THE FAMILY OF GOD

I propose as the next major phase of this new interpretation a unique and distinctive conception of the family of God. God, the

Master Intelligence is the Creator and veritable Father of his children, the lesser but potentially divine intelligences who make up his family and populate his kingdom. As a kindly parent, he desires and designs the eternal welfare and happiness of his offspring. In modern revelation his purpose is clarified as never before in recorded scripture. It is the glory of God to "bring to pass the immortality and eternal life of man." (Pearl of Great Price—Moses 1:39.) And, "Men are that they might have joy." (Book of Mormon—II Nephi 2:25.) These are the sublime declarations revealed in latter days, forever banishing all doubt and uncertain speculation as to the place and purpose of man in the universe.

In what does the joy of man consist? There are two things: first, an eternal progression in intelligence, knowledge and power that leads to perfection, even as Christ is perfect; and, second, companionship with God in his presence and in the presence of his Son.

NEW CONCEPT OF HEAVEN

This pronouncement of the purpose of our being, together with additional revelations, brings a new concept of heaven. By the perfection of our lives we achieve joy and come into the presence of God. Where is he? He is in his own kingdom. Are there other kingdoms? Yes. And in that revealed knowledge we learn the truth about heaven. There are other kingdoms referred to but not fully explained by Saint Paul and also indicated in "the many mansions of my Father's house," spoken of by the Savior.

These scriptures have been fully amplified by the new interpretation. Kingdoms of eternity have been defined. Laws that govern the various kingdoms have been set forth and entrance requirements stipulated. There are preferential places and conditions in the hereafter, as there are here. The highest and most desirable is the celestial kingdom of our Father. In that kingdom and only there do intelligences attain their highest state of perfection. Only there do we have assurance of the reunion of families and the perpetuation of family relationship and eternal increase. In that kingdom man may ultimately become divine.

In the mercy of God other lesser kingdoms make provision for just compensation in the lives of men. But the lesser kingdoms are outshone by the celestial as the sun in its brightness and glory transcends the moon and the stars.

Men attain these various kingdoms by the election and the work of their lives. We do not know all the conditions precedent to entrance into the lesser kingdoms but what is necessary to come into celestial glory has been definitely revealed. The principles and ordinances of the Gospel of Christ are the laws of that kingdom. Faith, repentance, baptism, the laying on of hands for the bestowal of the Holy Ghost, ordination to the Priesthood,—are all essential requirements. Why? Because God has stipulated them and because also they are consonant with the spirit, the purpose and glory of the kingdom.

Is it necessary for one to be baptized to go to heaven? That depends on the place in heaven to which one aspires. We have no knowledge as to whether it may be necessary for the lesser kingdoms, but we do know by revelation that it is absolutely essential for the heaven of the celestial kingdom of God. The scriptures give us to understand that through the general atonement of the Savior all mankind will be resurrected from the grave and come forth in a life hereafter but we know that the atonement itself is not adequate to place us in the celestial kingdom, in which respect we distinguish between the general salvation of the human family brought about by the Redeemer of the world and the exaltation of the individual accomplished by his own works and faithfulness, through the mediation of Christ.

MISSION OF CHURCH FOR LIVING AND DEAD

From this clearly defined sublime concept of heaven is devolved the mission of the Church which is: first, to disseminate knowledge of the celestial kingdom; and second, to assist in perfecting the lives of men so they may enter that kingdom.

This mission of the Church, through the revealed justice of God, is extended not only to all the living but to the dead as well. It is not designed that the accident of death shall circumscribe the free agency of man to choose and attain his ultimate destiny. Since, however, it is in the plan that certain ceremonies and ordinances which are requisite for entrance into the celestial kingdom shall be performed in mortality, merciful provision has been made whereby the living may vicariously perform these ordinances for the dead. Hence our extensive temple work wherein all conditions essential for entrance into the celestial kingdom are complied with for both the living and the dead.

I think of all Christian service vicarious work for the dead is the most Christ-like. It often entails great sacrifice. The beneficiary is not here, even to give thanks. It is true benevolence.

NATURE AND NEED OF PRIESTHOOD

As a concluding item in this new interpretation of the Gospel, I now present the doctrine of the holy Priesthood. Knowledge of God, his family and his kingdom, and reason also, assure us that we can not do his work and accomplish his purposes without a delegation of his power. The Priesthood is his commission to men. It holds the keys to his kingdom. The gates will not unlock without these keys.

Not only is the Priesthood necessary for the kingdom hereafter, but it is essential in perfecting the lives of the people. This investiture of divine power in man is a boon to him who holds it and an inestimable blessing to others. I call it the perfect plan of service because it does for man the most vital and important things that can come into his life. It inducts him into the fold of Christ. It unites him in an eternal compact of marriage. It establishes the enduring bond in which his

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children are born. It leads him into celestial glory, the benediction of his life.

The nature of this divine power is set forth in some of the most beautiful language of all scripture. I have not time to repeat it all. Here is but a sample:

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness when moved upon by the Holy Ghost; then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death. (Doctrine and Covenants 121:41-44.)

DIVINE POWER EXISTS IN EARTH TODAY

Are we sure that this divine power exists in the earth today? We are. We have incontrovertible evidence of its derivation and validity. Its origin is not lost in the obscure antiquity of the past. It came to us in relatively recent time,—within the memory of our fathers. Angelic ministers, in person, bestowed it and delivered the keys. The unequivocal testimony of the witnesses is recorded and available. And the authenticity and genuineness of the power are attested, not only by accredited witnesses, but by what is equally, if not more important, the virtue and efficacy of the power itself.

Our history is replete with instances and circumstances indicating the vitality and force of this precious endowment. So that, hundreds of thousands of honest men and women have positive conviction of the restoration of God's power in the earth and the establishment of his Church founded on that power.

This, then, in brief, is the new interpretation and the new restoration of the pure Gospel of Jesus Christ. I call it new although it came a century ago and although hundreds of thousands have accepted it, because today, the great preponderance of all the populations of the earth have never heard of it and do not know that the glad tidings of great joy have been re-revealed in the last dispensation of the fulness of time for the exaltation and glory of man.

In this new revelation, through God's chosen prophet, lies the hope of the world. When true intelligence shall banish error and superstition and the family of God shall be more than a theological conception; when men shall truly aspire to the highest heaven, and the duly constituted authority of God shall be recognized and esteemed, then,—and not until then,—will the long-desired peace of Christ descend upon the nations. God grant the early coming of that day! Amen.

An anthem, "Lost in the Night" (Christiansen), was sung by the Choir.

ELDER GEORGE F. RICHARDS*Of the Council of the Twelve Apostles*

Personally I can say that I have enjoyed very much the spirit and instruction, and the music of this Conference—all of which I can endorse most heartily.

A FAITHFUL PEOPLE

I have been made to feel thankful to be a member of the Church of Jesus Christ of Latter-day Saints, which it is clear to my mind is in its ascendancy in the earth today. I have thought of the faithfulness of this people, the like of which I doubt can be found anywhere else in the world. They have accepted the Gospel as one of sacrifice, of self-abnegation, and of service to God and to fellowmen. They are working out their own salvation in fear and trembling. They pray for the Authorities of this Church, and the Lord answers their prayers. I do not know that we need consider the exceptions.

The Authorities of the Church are praying for the people, and the Lord is blessing the members of his Church and those who are rendering service in the Church, assisting the Lord in the accomplishment of his work and purposes, looking to the saving of the souls of men, without monetary consideration, who are paying their tithes and their offerings, and answering calls of authority from the leaders of the Church to fill missions abroad, to labor in the Church at home. If these people are not well paid here upon the earth they have the assurance of a reward hereafter that will amply justify all the sacrifices which they may make here in the flesh.

PURPOSE OF LIFE

We are not here upon the earth, brethren and sisters, and friends, by chance, nor did we come to earth for the purpose of acquiring the wealth of this world or the praise and plaudits of men, or for our own personal aggrandizement, but we are here according to the plan of the Gospel of Jesus Christ, which was instituted in the councils of heaven before the world was. It involves the acceptance of certain principles and the receiving of certain ordinances, the keeping of the commandments of the Lord, the obeying of his laws, and the rendering of service to one another, to our fellowmen.

It is pure religion and undefiled to keep ourselves free from the sins of the world and to visit the widows and the fatherless in their affliction. To those who feed the hungry, clothe the naked and minister unto the needs of their fellowmen in unselfishness, their hearts going out with their alms, to such will the Lord say in the day of reckoning: "Come ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world."

But to those who have buttoned up their pockets, who have closed their hearts against the needs of their fellowmen, living entirely selfish

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lives, they may expect the words of the Judge of all: "Depart from me, ye cursed."

We should in very deed lose our lives in the service to our God and to our fellowmen. The greatest service that we can render, the most helpful to our fellowmen and to ourselves and to our God is helping men and women to find out the way of life and salvation, to know what salvation is, of what it consists, and how it may be attained, and to encourage them by teaching them the word and will of the Lord, to accept of the same, and to walk in newness of life in the path which is straight and narrow, and leads unto life everlasting.

THE GOSPEL THE LAW FOR ALL MANKIND

Hence we preach the Gospel at great expense, it is true, to the Church, but the souls of men and women cannot be valued in dollars and cents in the cost of effort. The Gospel which we have received is the law by which all mankind are in the end to be judged, and either condemned or justified according to merit. The scriptures tell us that before the law sin was in the world, but sin is not imputed where there is no law, and that where there is no law there is no judgment, and where there is no judgment there is no condemnation. That means that the law of the Gospel must be taught unto all men; they are to have opportunity to exercise their judgment and their agency in accepting or rejecting it, and inasmuch as many of our Father's children—many millions of them—have lived upon this earth and passed on without a knowledge of the Gospel of Jesus Christ and its saving power, the Gospel must be taught to them in the spirit world.

That is not a new doctrine, for Christ himself, as the scriptures teach us, while his body lay in the tomb went and preached to the spirits in prison, and so we believe that the faithful men and women of this Church, when they go beyond, will be engaged in that kind of work. There is no nobler work in which men or women can be employed than that of helping the unfortunate, those who are in spiritual darkness, to find the way to life eternal and encouraging them to walk therein.

On the other side this work of preaching is going on too, but there are saving ordinances of the Gospel that all mankind must receive if they will be saved, and they are administered here upon the earth by those having authority. Most of the higher ordinances are administered only in the Temples of our God. To find out these our kindred ancestors by genealogical research, and to go into the Temples of the Lord and receive for them vicariously those saving ordinances is another responsibility that rests upon us as a people, than which there is no greater, and the blessings that we receive will be according to our faithfulness in the discharging of this responsibility.

This is true religion and undefiled before the Lord.

I do not know that comparisons would help any. I have been letting this thought run through my mind: Where in all this wide world can we find a people, a working people in their religion, in their church organizations, as we have it in the Church of Jesus Christ of Latter-day

Saints? Where can we find a people who are making the sacrifices that this people are doing, who are doing the good that this people are doing?

OUR RELIGION A POSITIVE ONE

Mormonism, I think we were told by Bishop Cannon this morning, is a positive religion, and I say that which is in opposition to it is negative. If it were possible that the Latter-day Saints could be mistaken in their attitude that this religion of ours is a positive religion, that there are things that must be done and accomplished in order to attain salvation, principles to be accepted and ordinances to be received, service to be rendered such as the Latter-day Saints are rendering, I say if it were possible that we could be mistaken in this thing—for we will all know at some future time with regard to salvation and its requirements, when every knee shall bow and every tongue confess that Jesus is the Christ, if not before—we would be as well off as those who take the negative attitude toward religion. But if it proves that we are right—as I am sure it will—in our claims of the things necessary in order to obtain salvation, how much better off we will be than those who have been on the negative side. So we are on the safe side, and I thank God that I have the assurance that we are on the safe side so far as understanding what salvation is and how it may be attained.

I think so far as the practice of these things is concerned we are setting a worthy example to the world of mankind. I have no fear so far as that is concerned that that is the order of things. If only we could fulfil the law in an acceptable way as our Father's children, all will be well with us, there will be no disappointment, and that is the thing that we are here upon this earth to do, to make preparation for the life which is to come, which is eternal, so that when we go beyond there will be no reproach of having done things we ought not to have done, there will be no disappointment. We will enter into the rest and the glory that are prepared for the righteous of our Father's children.

God bless this people for their faithfulness, their devotion to the work of the Lord, and may he reward all the members of this Church fully for every sacrifice that they make in this life, and if not in this life, in the life to come, I pray in the name of Jesus Christ. Amen.

At the suggestion of President Heber J. Grant, the Choir and congregation arose and sang "High on the Mountain Top."

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

The way you people look around and feel around, I am wondering if you think that I am old. (*Laughter.*) I am very glad that I am not so old as I feel. I am thankful nearly every minute that I am well. I am better informed about life than death. I appreciate more than I can express President Grant's kindness towards me in permitting me to

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stand in this pulpit and declare humbly and prayerfully before God that Joseph Smith was a Prophet of God, that Jesus is the Christ, that God is our Father. If you take that from me, you have taken my whole life.

I have been in the First Council of the Seventy over forty years, drifting along in the Council and receiving their instructions; and I now happen to be the senior president of the First Council. These young brethren—I call them young because they are not so old as I am—have been wonderful, they have been so kind, so considerate, and so appreciative that I want to say to you good people, you Latter-day Saints, I have been rewarded. Right along I have received my reward and pension for every kind thing that I have done.

I love God, and I love God because he is a God of love, because he is a God of kindness, a God of forgiveness, for he has provided an opportunity that with all our weaknesses we can repent. And if you take from me the joy, the happiness, the peace and forgiveness, for heaven's sake, what have I left? I would not give you a nickle for the whole thing. I love this work. My brethren have been wonderfully good to me, and they have been patient. God knows that, or they never would have endured it, because I have said things that I was sorry I said, but I could not take them back. (Laughter).

I have a book—I did not write it, thank the Lord—they call it *J. Golden Kimball*; it has been passed around. There are in it something over fifty talks, not long talks but short ones, that I have handed over to the stenographer, and they have been printed. I am saying to you in all candor that I have read it, (it is about the only book I have read through) to find out what is said about me.

My brother Elias, before his death three years ago, read that book and he said: "Golden, there are things in that book that God must have given to you." That is my testimony to you, my brethren and sisters, in conclusion, that the Lord in his kindness and love has given me inspiration at times. I have been moved upon to prophesy, and my prophecies have come true. I am testifying to you that I have administered to a great many sick people; within a short time I have administered to three, four or five.

A young married man who is not a Mormon took a fancy to me, and I went and administered to that young fellow. His stomach is punctured, he has been under the physicians' care—three, four or five physicians—in the Catholic hospital. That young man wanted me to administer to him. I blessed him. He sent for me again and I blessed him again. That young boy almost worships me; I hope he lives.

I administered to a woman not so long ago who had a cancer. She said she was healed. Well, I have told all of them it is not I, it is God, it is God's faith.

In conclusion: You good people learn to love God. But without faith what can you do? All of us can have faith, and without it we cannot accomplish a single thing.

I pray the Lord to bless all you brethren, all you Authorities. My whole conclusion is God save the people, and God knows they do need salvation.

My father, Heber C. Kimball, once was discouraged and he said: "I do not know whether any of you will be saved. If any of you are saved I will be more surprised than anybody else."

The Lord bless you. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

CAMPAIGN AGAINST TOBACCO

Nearly a year ago the First Presidency authorized the Council of Twelve to organize a campaign throughout the Church against the use of alcoholic beverages and tobacco. This was to be a project for all Priesthood quorums, both Melchizedek and Aaronic, which should be charged with the responsibility of keeping their own members free from using alcoholic beverages and tobacco and of assisting all others to do likewise. Further, the Presidency called upon the auxiliary organizations of the Church to cooperate with the Priesthood quorums in giving help to the campaign.

When the revised Priesthood plan went into operation last January, every quorum was advised to begin working on the liquor-tobacco project. From then until now the campaign has been in process of developing and continues so.

Everyone recognizes that this is a work that cannot be finished in a season or a year. For it is expected to reach every home in every ward of the Church and secure a favorable response to the objective of the campaign—win our people away from the use of liquor and tobacco.

This of course will be a campaign of education, a conversion of the intellect, a winning of the heart and securing action by the will. Of necessity time will be required to do these things. Another reason why the campaign must continue beyond the limits of a single year is that boys and girls are growing up and while at the moment they are innocent and clean, efforts must continually be made to keep them so. Hence it is believed that the campaign should go forward on all feasible fronts and utilize every available means of reaching all the members of the Church, especially those living within reach of Priesthood quorums.

Methods of doing this work most certainly require careful consideration. The objective desired is clear and easily understood. But no two persons are exactly alike; their circumstances and environments differ and the ways of effectively reaching their hearts and wills must be determined by their individual condition and characteristics. Hence tact, resourcefulness, persistence, wisdom and good will must be factors of any and all successful methods.

EFFORTS TO BE CHARACTERIZED BY LOVE

It is highly important, of course, that workers avoid giving any offense to those with whom they labor. Love and good will must characterize our efforts. Presumably all members of the Church would like to be free from the habits of liquor and tobacco, free from any desire to use these narcotics. An eminent scientist, internationally known, once remarked to your speaker as they sat at the banquet table that he would give \$10,000 if he could stop smoking. "I have tried," he said, but tobacco has got me and I know it is killing me." Undoubtedly there are many habitual users in the Church who could quit only by making the most determined efforts. Aside from these there are many dabblers, persons who partake more or less for one or more of a great many reasons. But be they habituates or dabblers, if they are Church members, is it not well to assume that they would rather be non-users than users? Must not our campaign be based upon this assumption?

Certainly many of the addicts are fine people, good neighbors, good citizens and worthy of the friendship of their fellow religionists. But they have a weakness that some of us, thank the Lord, do not have. (I say this humbly, not boastfully.) Hence they need help, not condemnation. But help will not be accepted by them if it is given offensively. And so I repeat, tact, good judgment and abundant love must characterize successful efforts to win our people away from the use of liquor and tobacco, and to keep them away.

Why do I say that presumably all Church members would like to be free of liquor and tobacco desires? Because they have a feeling or a faith of the divinity of this work. Every grown-up member knows about the Word of Wisdom, a revelation from God. No reasonable person wishes to go deliberately contrary to the "will of God." Certainly he would prefer not to do so. But the cravings and the weaknesses of the flesh and the temptations of Satan are responsible for many slips that the individual in his better moments is sorry for making. Herein lies an opening, a justification, for helpful efforts of his brethren and sisters. These efforts, be it remembered, are motivated wholly by a desire to render a needed service, to give encouragement and strength to him willing to receive them.

The objective sought and the nature of the problem indicate in a general way the method of work that should be employed. In the last analysis the individual is our concern. It is he that we wish to be free from the use of liquor and tobacco. Hence we wish to secure a favorable reaction from him. This means that we must reach him personally rather than in mass. When every individual is free and clean the mass will be free and clean. Our method of work must be based upon this fact.

To win our people away from the use of liquor and tobacco is certainly a praiseworthy objective, but can it be reached? Yes, in time. But we are not so optimistic as to believe the goal can be reached in a few months or a year. But we are sure that rapid progress can be made by wise, persistent, united and Church-wide efforts. Our faith is based upon the worthiness and the righteousness of our cause. The good of

human souls and the happiness of human lives are the stakes for which we strive. God being our helper we shall win the fight of all those who have a living faith in the divinity of this great latter-day work. And so far as they are concerned and in respect to these narcotics Satan will be bound.

COST OF BREAKING WORD OF WISDOM

If our people in the stakes and wards of the Church were now entirely non-users of the things prescribed in the Word of Wisdom—tea, coffee, liquor and tobacco—their economic condition would be vastly more favorable than it is, just as President Grant from this pulpit has many times pointed out. Were we not astonished to see the great size of official figures recently published of the cost during 1937 to the small State of Utah of alcoholic beverages and cigarettes? Somewhat more than \$11,278,000 was paid by the relatively few people in this State. This was an average of more than \$20.00 per capita for every soul that lives here. (We do not know how much of the total was paid by tourists. Certainly entirely too much was paid by our people.) Let it be remembered these figures do not include amounts paid for cigars and other forms of tobacco outside of commercial cigarettes, nor for bootleg liquors, which amounts are in no wise inconsiderable.

If to all of these amounts we add those paid for tea and coffee we will get a still clearer realization of the great impoverishment Utah is continually suffering by sending out amounts to buy these worse than needless things. For we all know none of these poisonous articles are produced by us. They constitute a continuous drain upon our economic resources. We complain of our high taxes, of the great cost of our educational system, of the heavy burden of our relief load, and of the crushing weight of our farm mortgages. But do we know that Utah pays for tea, coffee, liquor and tobacco more than half the amount she pays for all her taxes—school, city, county and state? That she pays more for these poisons than she does for our public schools, including the colleges and the University, and that they cost more than twice the amount of the relief load? And that Utah's farm mortgages could be paid in about three years by the savings if all of us kept the Word of Wisdom? Then are we not ready to admit that President Grant was absolutely right when he declared that our people could be economically independent by observing the Word of Wisdom?

HEALTH AND WISDOM PROMISED

But even so, would economic independence be our greatest gain, big as this would be? Listen. Experience teaches the practical truth of the declaration of Satan as recorded in Job, "All that a man hath will he give for his life." Is not health more to be prized than money? The great promise the Lord has given the Saints for keeping the Word of Wisdom is stated in these words:

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel

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and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures. . . . And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Health, wisdom, knowledge, freedom from the destroyer! Are not these of far greater value than money? But a beautiful thing is that when these come by reason of observing the commandments we also keep our money.

A LIGHT UNTO THE WORLD

But these values are not all. Still other wonderful blessings would follow observance. What could they be, do you ask? The answer is simple. In fact and very deed Zion would be as a light set upon a hill; and all the world would see its glorious gleam. Has the Church Security program set the Church upon a hill? Yes, but the light of this program has not shone and cannot shine with the effulgent brilliance that would flow from Zion if all her people were strict observers of the Word of Wisdom. God would then fulfill his wonderful promises and the results would make the people stand out so prominently and so favorably that the sinful world would be forced to respect and admire them. By this means the Church would preach its doctrines with a speed and a success not yet dreamed of in its history. And who is there that can doubt it?

Even bad and corrupt people admire virtue, honor, integrity and all the other qualities that lift men up on high planes of moral excellence. Suppose that all the world could see that here are a people that sincerely practice all the God-like virtues they preach. What would the wondrous result be? Certainly the redemption of Zion would not long be delayed.

Brethren and sisters, have we yet really come to know that there is everything to gain by keeping God's commandments? Why do we not keep them? Do not correct observation, reason and experience all teach us the value of keeping them? Why certainly, answers every member of the Church qualified to speak.

EFFORT REQUIRED TO OVERCOME

But in this connection let us remember that it takes a continual, determined effort to live the Gospel. Wherever the Saints are Satan is likely to be also. It is his purpose to handicap and, if possible, overcome the Saints. He and his helpers are not asleep on their jobs. They do not get weary as many of us appear to do. And so we are tempted all the time and, obviously, tempted in our most vulnerable spots, in our weakest places. We all know this. Further, we have short memories, sometimes very short, and frequently slip before we are aware that we are in danger of slipping. These are facts. I recall them to our memories not by way of excusing us for our slips and failures, but to remind us of the need of being ever on our guard.

To live the Gospel requires positive action. Restful repose is a temptation of the Evil One. There is no excellence without labor, no reward without achievement, no blessing without fulfilling the conditions upon which the blessing is predicated. Granted, you say. Yes, and my urge is that we remember these sayings and continually apply them in our efforts to live the Gospel.

And may I remind ourselves that it is not easy fully to observe the Word of Wisdom? Our lack of courage to stand against social customs, our vitiated and pampered appetites, our ignorance of all that the Word of Wisdom teaches and our lack of faith in the true word of the living God are one or more of the reasons why but few, if any, of us fully observe this divinely-given law of health.

BOOK BY BROTHER AND SISTER WIDTSOE

May I say this document contains "thou shalt" as well as "thou shalt not." Have many of us overlooked this important fact? To bring these things vividly to our attention was one reason why Brother and Sister Widtsoe wrote the valuable little book entitled, "The Word of Wisdom—A Modern Interpretation." To become acquainted with the "shahls" I urge a careful study of the second half of this book. There is now a general recognition of the fact by the experts on the subject that food is the chief factor in the maintenance of health. But the Lord has known this all the time. So early in the history of the Church he gave us his great law of health—the Word of Wisdom. In recent years scientific methods in the hands of able experts have confirmed in great detail the truth of the teachings of this divine law.

Since it is our unquestioned duty to maintain our health, using the means the Lord has placed in our hands to this end, we should be greatly interested and profited by making careful study of the positive aspects of the Word of Wisdom as they are set forth in this new book by Brother and Sister Widtsoe. The negative aspects have very properly heretofore claimed most of our attention. Let us now study the positive also. If we practice the teachings of this book—the shalls as well as the shall nots—the general health of our people will be greatly improved and, as indicated above, the fame of our people will become world-wide. The values involved are therefore so great that, as reasonable, responsible beings, is not our duty as clear as transparent crystal? When we fail, due to unavoidable ignorance, we may in a sense be in the position of those who have no law and therefore may not be judged by the law. But in this day and time no normal adult person need be without at least a fair knowledge of the fundamental facts of nutrition and of what to eat and what not to eat. These facts are clearly set forth in the little book of which I have spoken. These facts are also briefly indicated in the positive aspects of the Word of Wisdom, but they largely escaped our attention, at least we did not seem to appreciate their values until modern science emphasized them to us.

And as matters now stand Latter-day Saints see clearly that Joseph Smith in the Word of Wisdom gave many facts to the world that even

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men of science at the time knew but little or nothing about. How could he do this? Because the Lord revealed these things to him. He was in very deed a prophet of the living God.

Brethren and sisters, let us sincerely turn unto the Lord and strive continually to live in harmony with his will in so far as we can learn what it is. In no other way can we fulfill the conditions necessary to insure his blessings upon this people and upon this land. The Lord himself has thus plainly spoken to us.

Let us seek him for a desire and for strength to keep our ears open to hear and our hearts ready to respond to his teachings. Amen.

PRESIDENT HEBER J. GRANT

Elders George Albert Smith and Rufus K. Hardy have sent us a number of fine telegrams since they left. They are both in the enjoyment of splendid health and are being received with enthusiasm by the good people of the Pacific islands. They send their love and very best wishes not only to us but to all the people.

Elder Richard R. Lyman is thoroughly enjoying his mission. He is doing a great work in Europe and sends his best wishes also.

The Choir sang an anthem, "Worthy Is the Lamb."

Elder Vernal C. Webb, President of the West Jordan Stake, offered the closing prayer.

SECOND DAY

MORNING MEETING

The third session of the Conference was held Monday morning, April 4, at 10 o'clock a. m., President Heber J. Grant presiding.

The musical numbers for this session of the Conference were furnished by the *Relief Society Singing Mothers*, under the direction of Charlotte O. Sackett.

The Choir and congregation sang the hymn, "Now Let Us Rejoice."

Elder Joseph Williams, President of the Blackfoot Stake, offered the opening prayer.

"The Lord's Prayer," (Forsyth-Dews), was sung by the *Singing Mothers*.

PRESIDENT HEBER J. GRANT

We appreciate very deeply indeed our *Singing Mothers* coming here this morning and furnishing us the music. The singing of our good sisters is under the direction of Sister Charlotte O. Sackett.

ELDER REED SMOOT*Of the Council of the Twelve Apostles*

I feel grateful to my Heavenly Father for the privilege I have of attending this wonderful Conference of his Church. As I sat upon my seat during the sessions of the Conference of the Church yesterday I thought to myself: Is there another place in all the world where a congregation such as this gathers, with one thought in mind, with a devout faith in God our Eternal Father, and with all of the Priesthood, and with all of the joy that comes to him or her who serves the Lord, knowing that he has established his Church in this dispensation, and that we are members of that Church.

USE OF CIGARET CONDEMNED

We all have our faults, some more than others. I sometimes think that among the growing faults, of a few at least, of the members of our Church, is the use of tobacco. In a speech I delivered in the United States Senate on June 10, 1929, I called attention to the baneful effects of the use of tobacco, and particularly on the youth and womanhood of our nation. The reason I decided to deliver that speech was what I had witnessed, as to the use of tobacco by women, not only in Washington, but wherever I went.

At that time it was not so universal, I was going to say, but perhaps I had better modify that and say that the practice had not reached the length that it has today. In that speech I condemned the insidious cigaret advertising campaign that so often appears in the press of our nation, promoted by tobacco manufacturers and their interests, whose only god is profit, whose only thought is the balance sheet, and whose only principle is greed. And above all, I denounced the unconscionable, heartless, and destructive attempts to exploit the women and youth of our country.

I saw a statement in a New York paper the other day, in which statistics were given regarding the use of tobacco and the amount that was consumed in the United States, and also the purposes for which it was used. I was dumbfounded when I noticed in that report that the women of this country are consuming or smoking a large part of all the cigarettes that are manufactured and sold in our nation.

I am going to try to learn if I can if that practice reaches beyond the shores of our own dear country. I wonder if the women of the world—I mean of the great countries of the world, the civilized countries—are using that dirty, nasty weed as much as are the women of our own dear United States.

Years ago in the larger cities of our nation saloons flourished on the principal corners, but at that time no tobacco manufacturer had the temerity to cry to our women: "Smoke cigarettes, they are good for you." The human appetite is a delicate mechanism, and the attempt to urge

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that it be destroyed by the regular use of tobacco is essentially wicked. The number of cigarettes manufactured in the United States in the year 1913 was 13,000,247,891, and for the year 1928, 102 billion. During those thirteen years the use of cigarettes in our own dear America had increased nearly 900%. The cost of our public schools, elementary, secondary, and collegiate, in the year 1926 was \$2,255,251,557. The amount expended during that same year for tobacco was \$2,087,000,000, or nearly as much as the United States spent for educational purposes on her children and men and women, in the primary schools, in the high schools, in the colleges, and wherever education was given. Is not this a sad picture? And it seems to me, my brethren and sisters, that when it is called to the attention of the people, particularly our people, there should be a reformation. And if what I say here today brings about a reformation, small or large, I will thank my Heavenly Father for it.

SCRIPTURAL PASSAGES

I had prepared at my office some of the wonderful statements found in the Bible and other publications of a religious nature, and I took particular pains to copy some that appealed to me personally, and I think they ought to appeal to every honest man and woman in the world:

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. (Psalms 120:2)

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. (Proverbs 13:3.)

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. (Proverbs 18:21.)

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. (Proverbs 18:8.)

Who steals my purse steals trash, * * * but he who filches from me my good name robs me of that which not enriches him, and makes me poor indeed. (Shakespeare.)

There are so many of them. I love to study them. I love to take the Bible and turn to the two pages that I have here of similar quotations, all beautiful in expression and Godlike in purpose.

SAFETY IN LIVING THE GOSPEL

My brethren and sisters, I thought yesterday as I sat upon this platform looking over that mass of men and women who believe in the revelations that God gave to the Prophet Joseph, who believe in all of our Articles of Faith (and there is no reason for mentioning them because you are all acquainted with them), I thought that if we live by these things and by the examples of the Authorities of the Church since its establishment by Joseph Smith the Prophet we shall not go very far wrong in this life.

May God give us strength to live our religion, not only talk about it, but live it, and live it every day. If we do we shall never have any

regrets. And another thing, we shall win the respect of people not of our faith when they see we live what we preach.

May God be with us with his Holy Spirit and bless our families and our loved ones; may his Church grow and increase in numbers and in power, just as fast as our Heavenly Father sees that the people are qualified to carry on to greater heights.

God bless us all, I ask in the name of Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

I have been on the anxious seat since Sunday morning, and now that I am standing on my feet I do not seem to get very much relief. I think we have had a marvelous Conference—one of the best in all that have gone before. The attendance has been very great. We could have used two Tabernacles the size of this to accommodate the people, but of course we have to do the best we can under the circumstances.

My thoughts during the last day or two have been running along the line of President Grant's opening remarks, Brother Merrill's talk yesterday and the address given by Brother Smoot today.

DANIEL'S PREDICTION

In the early rise of the Church divine authority was given to Joseph Smith, a young man, through the ministration of angels, by which he was authorized to organize the Church of Jesus Christ of Latter-day Saints, and this was done in conformity, apparently, with the great prediction made by Daniel the prophet centuries ago, that in the latter days the God of heaven would set up a kingdom which would never be thrown down or given to other people, but should stand forever.

It seems to me that that was a very remarkable prediction. That kingdom did not have its commencement upon the earth, it came down from above, from the God of heaven.

LAWS OF FINANCE AND HEALTH

Early in our experience the Lord gave two very important laws to his Church. One might be designated, properly, as the law of *finance*, and the other the law of *health*. And following this many precious and great revelations were given to the Church through the Prophet Joseph Smith for its consolation and instruction, but I am prompted right now to go back and dwell for a few moments on those two great laws.

One law—the law of finance—is known to the Church as the law of tithing, but it means the same thing. No church can prosper, or survive, without some such law as we have.

The other law, designated as the law of health, is the Word of Wisdom, and this law applies particularly to the individual members of the Church. One law upholds the Church and the other law is given for the temporal salvation of the individual members thereof.

When the Eighteenth Amendment was repealed, the States of the

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Union spent very freely of their revenue for hard liquors and for beer, and, as we heard from Brother Smoot here today, vast quantities of tobacco were consumed at an enormous expense, and, sad to relate, our own beloved State of Utah was no exception to the rule.

COST OF LIQUOR CONSUMED

It appears, my brethren and sisters, that, as an example, in the year 1937 hard liquor was consumed in the State of Utah to the amount of \$4,047,000 in round numbers, and for beer, \$4,535,000 in round numbers, and for cigarettes, \$2,687,000—giving a total of \$11,235,000 invested in these articles that I have mentioned, which articles, if used extensively, sap the very life and spirit of the children of men and work untold suffering and injury. These figures have been given to the people in the public press and were taken from the records of the State. The total that I have given you does not include cigars and other forms of tobacco or bootleg liquor. I am sure it would be interesting to you to know what the actual purchasing power of \$11,235,000 is. I can give you an example that will bring the matter pretty clearly before you.

With \$11,235,000, five temples, each costing \$1,200,000, or a total of \$6,000,000, could be constructed; forty meeting houses at \$50,000 each, making \$2,000,000; one thousand homes of \$3,000 each, making \$3,000,000, and 470,867 paid names in temple work, which is \$235,000, making a total, as I have said, of \$11,235,000.

It would also give employment to at least 9,750 men on the construction of these buildings alone, not counting those employed in steel mills, in mines, lumber industries and factories. A half-acre lot included with each of the above mentioned homes would insure the owner against hunger and want. To work in the temples and receive the remuneration of fifty cents per name would give our aged brethren and sisters a feeling of independence and self respect in addition to the joy and satisfaction they would experience in performing a work of that nature.

The above sum of \$11,235,000, if placed at 5% interest, would yield \$56,162 per annum—enough to provide employment for twenty-six men at a wage of \$6.00 a day, three hundred sixty-five days per year. This is simply a sample of what might be accomplished with the large sum of money that goes for the purchase of these forbidden things so far as the Latter-day Saints are concerned.

FOREWARNED BY THE LORD

The Lord perceived from the beginning that there was danger in the articles that are listed here, and so he gave a charge to his people; he warned them and forewarned them of the danger. He knew what the danger was, but he did not point it out. It appeared to him sufficient that he should tell his people that strong drink is not good for the body, that it is not good to be used internally nor externally. It might*be used in some cases for the washing of the body, but should not be used internally; and the Lord, pointing to tobacco, said it was not good for the use of man in any way, but could be used for sick cattle and otherwise if great care were taken.

How merciful and gracious is our Heavenly Father to give this word of caution and advice and counsel to his people at a time when the real danger in these articles was not widely known. But science has confirmed the Word of Wisdom to this people. We know now where the danger is. We know that in tobacco there is a deadly poison. The Lord did not mention that, but learned men of our day, great practitioners, make this statement, that nicotine in tobacco is a dangerous poison, and that a very little of it in concentrated form would actually destroy the life of a man or a woman.

The Lord not only points out the evils connected with our living, but also points out things that would be good for us, and altogether this short revelation covers a wide range. It is truly a law of health and those who observe to keep this Word of Wisdom will realize a blessing from it.

The law is not only of a temporal character but is also spiritual in its operation.

BENEFITS FROM OBSERVING LAW OF TITHING

And now in respect to the law of tithing let me say it is about the shortest revelation in the book of Doctrine and Covenants—just a few words only. But in those few words is expressed the mind and will of the Lord concerning the matter of finance as affecting his Church. I am safe in saying, my brethren and sisters, that if the Latter-day Saints as a Church and as a people would observe this law strictly and pay an honest tithing, there would be sufficient means in the hands of the Trustee-in-trust of the Church for every purpose and would cover all our expenses. The only danger, I think, would then be that this people would rapidly become wealthy in the things of the earth, and in that case we would do well to remember the solemn warning given the Nephites when they had all things in common. They increased in riches and in the fine things of the earth until it affected their lives and they became proud and high minded and separated themselves one from another into classes, and finally were destroyed by the spirit of rebellion and wickedness.

Let me call your attention to this fact in closing, brethren and sisters: When we pay to the Lord his part of our revenue, which is 10%, he does not take it up into heaven. The tithing is turned over to his servants on earth and goes into the treasury or storehouse of the Lord and later it is dispensed again and comes back to the people of his Church. Thus we get it all anyhow and the Church has the benefit of the full amount, but 10% the Lord claims and that should go into his storehouse. This is certainly an interesting phase of the payment of tithes.

I wish to bear my testimony. I know without equivocation or mental reservation that this is the true Church of the Redeemer, the Church of Christ, the Firstborn, and that membership in this Church is very precious. We who have it must guard it very carefully, make every needful sacrifice and pay to the Lord what belongs to him, and in return his blessing will be given to us. God bless you, in the name of Jesus Christ. Amen.

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An anthem "The Twenty-third Psalm", (Frank Schubert) was sung by the *Singing Mothers*.

ELDER MELVIN J. BALLARD*Of the Council of the Twelve Apostles*

I sincerely trust, my dear brethren and sisters, that I may make some contribution to this wonderful Conference, which I have enjoyed greatly.

THE VISION NECESSARY

It is written of old that where there is no vision, the people will perish. Our fathers had a vision of this work, that inspired them to leave their native homes, in the main in the old world countries. They crossed the plains with a distinct vision of an objective to obtain. We must not lose that vision or we shall perish. Whoever does lose that vision will naturally step aside and desert the great procession. The people will never lose the vision. Some may, but the majority will keep their eye upon the goal.

AMERICA A CHOICE LAND

I remember, years ago, being greatly impressed as I read a book written by an eminent authority, a Jew, Israel Zangwell, in which he called America the "melting pot of the nations." He saw coming to this land peoples of all other countries, and under our Constitution and our glorious privileges in America the mixing of the blood of the nations, providing a new race of people in the earth, the American, rich in physical strength, in beauty, in intelligence and leadership.

I am sure he was right in offering his thought that America would provide a new race, produced under the most favorable circumstances that people have ever known in the earth, which are the conditions that obtain in America, the choice land—the old Book of Mormon prophets called it—choice above all other lands.

When I think that today one-sixteenth of the world's population lives in these United States, and we have only one-seventeenth of the world's land, yet are producing almost one-half of the world's wealth, and there are no peoples in any other land, whether they be farmers, common laborers, or mechanics or artisans, whose average income is as high as the average income of the families of the United States, I repeat, it is a choice land.

THE BLOOD OF ISRAEL

But I am thinking of a superfine melting pot, if you please, that is going forward in America, wherein a very choice stock has been introduced, the blood of Israel, the children of the promise. You remember the old prophets foreshadowed the scattering of Israel, how they should be sifted among the nations, and yet should be gathered again.

I read an article also some time ago in which the author, discussing the question—Are the Jews the chosen people of God?—granted that they had the right to expect the realization of all the promises offered to their father, Judah; but, said he, “when they aspire to the realization of the great promises bestowed upon Judah’s brother, Joseph, they aspire to that which does not belong to them.” And then he concluded: “If only somewhere in the world today we could find the descendants of this Joseph, we would indeed find the chosen people of God.”

Have they been found? Yes. It has been the declaration of this people, for more than a hundred years, that the mission of this Church was to find the blood of Joseph, through Ephraim, sifted among the nations of the earth, and for more than a hundred years we have been finding them, one of a city, two of a family, one here and one there, even as the prophets said they would be found, at the cry: “Come out of her,” (out of Babylon) “O ye, my people, that ye be not partakers of her plagues.” We have been gathering them up from the nations of the earth.

I read with interest the investigations of the British Israel movement, which seeks to establish the fact that the founders of the British Empire were these descendants of Joseph. They give some very good evidences, and it is not difficult for me to believe that this branch of Israel did play a conspicuous part in the founding of the British Empire; but when they have proven their case they will discover that while that blood was there a large part of it has left England and is here in America. They have lost it. It has come to its own, to the land of Joseph, for Joseph’s branch would go over the wall (the ocean) to the utmost bounds of the everlasting hills.

GATHERING PLACE IN WESTERN AMERICA

This is the land of Joseph. Some twenty-eight thousand converts to the Church, in the hundred years of the preaching of the Gospel in England, have come into the fold in that land, and most of them have come to America. Also from the Scandinavian countries, from the central countries of Europe, from Germany and Holland and Switzerland, they have come in great numbers. This choice stock has responded to the Gospel appeal, to the highest standards that have ever been offered to man, and they have been brought to America.

They were not left, like many of the poorer emigrants, in the congested centers of the East, but by the devotion and self-sacrifice of our fathers they were brought into this western land, where the old prophets saw them. For in the last days the mountain of the Lord’s house was to be established in the tops of the mountains, and all nations, or people of all nations, were to flow unto it. This is the place, and here we came, willingly, because we had to. So we are here, in the right place.

And what for? To obtain the natural advantages of America? Yes, and to have some superior advantages, advantages of leadership. We have the protection and blessing that comes through the Constitution and the government of this country, through the wealth of the soil.

These are ours. And here we mingle and mix the blood of the nations, the choice blood of the nations, the descendants of Joseph producing here, for that is the purpose, the greatest race of men and women that have ever lived, under the most ideal conditions. And what for? Great are those objectives.

TIMES OF THE GENTILES

Our mission of gathering this branch of the house of Israel from the Gentile nations was to be accomplished during the "times of the Gentiles." One of our revelations says, that the generation that saw the light break forth would see the close of the times of the Gentiles. When that is accomplished then cometh the day for the rest of the house of Israel. We are not to be alone. You Latter-day Saints must prepare yourselves to become the saviors of all the rest of the house of Israel; even as Joseph saved them long ago, you are to save them, and their day is dawning.

GATHERING OF THE JEWS

I look to the Jew. Notwithstanding all his distress and peril through the ages that have passed, he seems to be in another peril, and yet I see the hand of God in it. He was to go to his native land, to the land of promise for Judah, to the Holy Land, and they are going, though many of them are going as our fathers came west—willingly because they had to. Even Hitler is used as an instrument, in the hands of God, of driving them where the Lord wants them.

Oh you, our half brothers, Oh, that I could speak to you and your hearts could feel it and know that God has not forsaken you! Your hour is coming. Your deliverance is at hand. Do not complain, but be patient, and go where the Lord wants you, for he yet will redeem you. Your hour is dawning. Let there be no doubt about it.

I would like our Jewish brethren to know that Moses has appeared in this generation and in the Kirtland Temple delivered the keys of the gathering of Israel to the Prophet Joseph Smith, and that an Apostle of this dispensation has blessed the land of Palestine for the return of the Jews. We are confident that this blessing will be realized.

DESCENDANTS OF LEHI

To the descendants of Father Lehi, who have suffered so long, for whom we received the precious record of the Book of Mormon,—it did not come to us for our sake, it was committed into our hands to hold in custody for these millions who are in Mexico, Central America and South America—their day must come. It is coming, and I see the hand of God preparing for their deliverance. But you, you must lead the way.

LATTER-DAY SAINTS TO BE LEADERS

The distresses that are in northern Europe, in Russia, are only the prelude to the day of deliverance, for great hosts of Israel, of other

tribes, are in that north land. Their day will come, but you must lead the way. Your mission is to be the redeemer and pilot and guide for these hosts of Israel.

We also have a mission to prepare ourselves, through subscribing to the principles of this Gospel, to become the light of the world, the very salt of the earth, in a day when men will lose faith in God, and even the mission of Jesus Christ will be questioned. Your mission is, therefore, to indeed arise and shine. We plead with you to subscribe to these Gospel standards, because they are the rules we must subscribe to, if we shall be worthy to come to live in the presence of God.

A KING IN PROCESSION

I was deeply impressed, at the funeral of the late King George of England, by an incident that happened when the kings of Europe came to do him homage. Among them was a European king who the night before had imbibed too much bad English whiskey. He was not on his feet and ready to join the procession the next morning, and an English masseur was sent to work with him and put him in condition. But he was not ready when finally the procession moved, and the English masseur was pressed to hold an unsteady king on his feet. A moving picture was taken of it, and in identifying these kings they could not discover which king this was, with his duffy hat on, with his sweater coat protruding below his other coat, and a pair of white duck pants on. Then they found he was not a king at all, not fit to be with kings. He did not know the rules of the game, and had not the honor and the right.

I said to myself : How many of us would be fit to walk with the kings and know their rules, their etiquette, their customs? We would need a good deal of training to be a lady or a gentleman in the presence of an earthly king, and yet we aspire to come into the presence of the Great King! Surely not without preparation! That is what life is for; that is what this Gospel is for.

THE STRAIT GATE AND THE NARROW WAY

There came a time, in the mission of the Christ, when he saw great multitudes turn away from him, and he turned to his disciples and said: "Will you go also?" And the answer: "It is pretty hard, the things you ask us to do, but thou hast the words of eternal life. We know that. Hard as it is, whither shall we go?" And then one of the disciples said: "If men have to subscribe to these requirements, are there then to be only a few who shall be saved?" And he answered them: "Strait is the gate and narrow is the way that leadeth to life." He meant life in the celestial kingdom, in the presence of God, "and few there be that find it; but broad is the way and wide is the gate that leadeth to death"—the loss of that celestial exaltation—"and many there be who go in thereat."

We have found the strait gate, the narrow way, the divine authority to pilot men and women in that way. All these things we ask of the

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Latter-day Saints, whether it be subscribing to the Word of Wisdom, the payment of their tithing, keeping themselves clean and undefiled from the world, are to fit and train and prepare ourselves to walk through the strait gate and the narrow way to that exaltation in the celestial kingdom of God.

PREPARATION NEEDED

To learn how to live in the presence of the King, that is the mission of this Church in training and preparing men and women. It is the great goal and objective. It is not practicing self-denial just because we are asked to do it, but it is to prepare for eternal living and exaltation. When we do this we shall become the very light of the world.

God help us to keep our eyes upon these great objectives, which we never shall reach unless we pay the price of subscribing to these requirements of the Gospel, and learning to like it and to live it and to find joy in it.

God help us in the struggle. God keep before us ever the distant goal; give us the courage to rally our wayward, faltering ones—this is the mission for this Church, not to be like the world, but to become the light of the world—I pray, in the name of Jesus Christ. Amen.

The *Singing Mothers* and the congregation sang the hymn, "God Moves in a Mysterious Way."

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am very pleased, my brethren and sisters, that I am permitted to stand before you again, enjoying the measure of health and strength God has given unto me. He has been very kind to me in the matter of health and strength, for there have been very few occasions when I have been deprived of the privilege of doing my daily turn.

However, there are other things for which I am equally thankful and grateful. Health and strength, so much as we value them, and the power to do, as important as it is, I think, by me, would be little appreciated if I did not have the wonderful associations and surroundings with which I am blessed. I believe that if I had to go off and work by myself, even though I might work from before daylight until after dark, I would get little joy and little pleasure and little profit out of it.

My joy comes from the privilege of working with my fellows. I am truly thankful that my associates are numbered among the people of the Church of Jesus Christ of Latter-day Saints. I am thankful that my grandfathers, on both sides of my house, saw fit to embrace the truth and come out of the world to the West, along with the membership of this great Church; that they had a faith so true that it led them to pull up the stakes which they had driven so deeply, and start again in a new country. I thank the Lord that that faith remained with them and

carried them through to the end of their lives, and I pray that God will so bless me that I may carry that faith in my heart every day that I live; that I shall have a desire to serve Him in righteousness, as I know that I should.

This is a troublous time and the world is sick. If we can read the newspapers and rely upon what they tell us, the world is sick and needs a physician. Men are wondering what is wrong, and how we can correct it. I believe that the Church of Jesus Christ of Latter-day Saints has within it the power which, if it were applied to the world at large, would solve all those problems.

I thank God that the Church of Jesus Christ of Latter-day Saints is not a political organization; that its members, in affairs ecclesiastical, are not torn by party politics; that they have a common motive of union and unity of purpose which enables them to overcome the bickerings, the jealousies of politics. It will never be, perhaps, that the nations of the world will not be governed by politics, but I would that God might grant that those who determine the politics of those nations might be touched just a little in their hearts by his Spirit, that love and the interests of one's fellows might, in a tiny degree at least, supplant the avarice and the greed and the jealousies that dominate those organizations, so that the Spirit of God might enter in and might lead in the councils of government and committees which represent governments. If it could, it would be a simple matter to recognize the principles of truth and justice that underlie, or should underlie all government. I thank God that we have in this Church those basic principles.

A man prominent in the philosophy of the world was invited recently to this State to talk to the people on the troubles of the day, and one thought that I got out of his talk was his definition of democracy. He undertook to tell us that democracy does not consist in a set of rules which provide for the election of representatives of the people, whom we name presidents and senators and representatives, but democracy is a condition of the heart; democracy consists in the recognition, on the part of one person, of the rights of another, and the thought that the common good is the determining principle, or should be, in all government; that men who are placed in prominent positions to direct the destinies of people derive that right from the voice of the people. In other words, that the people is sovereign, and the ruler is the servant of the people.

Our Lord and Master, Jesus Christ, taught that when he said: "He that is greatest among you shall be your servant." Verily this is true.

Democracy is the underlying principle, when it comes to government in the Church of Jesus Christ of Latter-day Saints, and I have stood in this pulpit before and stressed the fact that that democracy is represented in the Priesthood of the Church of God.

Another man was imported, just recently, to talk to us, a prominent man, an analyst, a student of the times, and he gave as his remedy for the ills of the present day an increase in faith. It was extremely gratifying to me to hear that man say that faith in God would cure our ills, and verily that also is true. I find that condition existing in this Church, and

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I believe that this quality of faith is the purest and the best that can be found in the world.

Give me a body of men and women who actually believe that they have a Father in Heaven, in whose likeness they are fashioned, who is actually in control of the destinies of men, and who has a real interest in the accomplishments of his people, and I will give you a people who are willing to go to the end of the road to serve that kind of a Father.

That is the faith that exists in the Church of Jesus Christ of Latter-day Saints. We believe verily that when the Prophet Joseph Smith told the world that he had seen God, that God and Jesus Christ were similar beings, and that we are fashioned in their image, he told the truth. Jesus Christ told his followers he would build his church upon the revelation to them of that truth that Jesus was the Son of God. So long as we can keep uppermost in our hearts that testimony, can actually believe in God, our Heavenly Father, and sincerely believe as we do that we have been commissioned to serve his purposes in connection with mankind, we will serve him in righteousness, to the best of our ability.

Now, there is perhaps too great a lack of service on the part of all of us. I wish that I could serve with greater fidelity the ideals that I have in this respect. I wish that I had a stronger and firmer faith in my own ability to remain firm to my present convictions to the end of my days. I have a faith that God will never desert us, that his promises are real and true, and if we can live up to that faith, and keep it ever bright and green in our hearts, so that it will be the motivating power in our lives, I have no question as to the ultimate result and end of our activities.

I have faith in God. I have faith in my brethren who constitute the Church of God, and in their wives and daughters, the women of this Church. I do not know but that the time may come when this body of people will be the nucleus around which this faith will have to crystallize itself to save the civilization of the world.

Now, we have a great charge and a great duty. Let us prove true to it. Let us dedicate every day of our lives to the service of God and our fellow men, and he will bless us,—bless us beyond our anticipations, bless us with glories that are greater than the accumulation of riches, of many houses and many herds and many flocks. That this may be our happy lot, I pray, in the name of Jesus. Amen.

ELDER JOHN A. WIDTSOE

of the Council of the Twelve

It is my desire, if the Lord approve, to discuss one of the best known principles of the Gospel. It is good at times to review that which we know well. I have in mind the doctrine that only when knowledge is properly used does it become serviceable in promoting human welfare.

SORROWS AND JOYS MINGLED

One hundred years ago, the Church, which was then operating in Ohio, and Missouri, was, as it were, on trial for its life. The year 1838

was a fateful one. Persecution raged until men's hearts failed them; trusted members of the Church, holding high positions, turned away from the Church and in some cases betrayed their brethren. But, at the same time noble spirits were found to take the vacant places; two men were then called to the apostleship, were later called to the Presidency of the Church; unexampled acts of courage were performed by the Priesthood; revelations of marvelous value were received by the Church. It was a year of sorrow and also of joy.

OLIVER COWDERY AND DAVID WHITMER

Perhaps the event of that troubled year which gave keenest sorrow was the loss of Oliver Cowdery and David Whitmer from the membership roll of the Church—two of the three original witnesses to the Book of Mormon, men held in high esteem by the Church. Oliver Cowdery was excommunicated, and for many years remained outside the Church, rather than to confess his error and repent. David Whitmer withdrew from the Church rather than to face trial upon the charges made against him. The absence from the councils of the Church of these fine men who had been so gloriously blessed by heaven was grieved by the whole Church membership.

Though these men were no longer members of the Church, yet they always maintained the truth of their testimony as found in the Book of Mormon, and their belief in the divinity of the revelations given to Joseph Smith, the Prophet. Moreover, Oliver Cowdery, after some years, humbly entered the waters of baptism again, and was on his way to plead with David Whitmer to return to the Church, when death overtook him. Both affirmed with their last breath the truth of their testimony regarding the Lord's latter-day work. Their knowledge of the truth of the restored Gospel did not leave them.

Naturally the question arises: How could these men, both of whom had seen the angelic guardian of the plates from which the Book of Mormon was translated and the plates themselves, and one of whom in addition had been privileged to have converse with heavenly beings, John the Baptist, Peter, James and John—how could such men so conduct themselves as to endanger their Church membership or be content to remain outside the Church? They had knowledge, beyond that of other men, of the reality and divinity of the events which led to the organization of the Church of Jesus Christ of Latter-day Saints.

The answer to the question is simple, well understood by all. These brethren did not use their knowledge in conformity with the order of the Church as set forth in the revelations of the Lord. That is, they entered forbidden paths; they did not obey the commandments of God. The practices of their lives did not correspond with their knowledge.

KNOWLEDGE NOT ALL-SUFFICIENT

This historical event within the Church is evidence of the fact that knowledge alone does not and cannot secure human happiness, or move a

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person towards salvation. If further evidence of the insufficiency of knowledge is needed, we may survey the great number of men of high intellectual attainment, who, because of their criminal acts, are found in the prisons of the world. Knowledge may become the pathway to evil when not applied as directed by the Gospel plan.

True, we have been commanded to seek all knowledge; the Lord has also said that "it is impossible to be saved in ignorance", and that "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." However, it is equally true that the gaining of knowledge is but a first necessary step in a progressive life. Knowledge must be quickened and made alive by proper use.

INTELLIGENCE QUICKENS KNOWLEDGE

This doctrine is made clear in sacred writ. Among the many great truths revealed to the Prophet Joseph Smith, none is more beloved by the Church than "The Glory of God is intelligence." The word intelligence, as used in common speech, means readiness in learning, quickness of mind. Its higher Gospel meaning is more profound. The intelligent man is he who seeks knowledge and uses it in accordance with the plan of the Lord for human good. This is implied in the revelation from which the quotation is made, for the full sentence reads, "The glory of God is intelligence, or in other words, light and truth." When men follow the light their knowledge will always be well used.

Intelligence, then, becomes but another name for wisdom. In the language of mathematics we may say that knowledge, plus the proper use of knowledge, equals intelligence, or wisdom. In this sense intelligence becomes the goal of the successful life. Knowledge is one of the means by which such intelligence is attained; the use of knowledge is equally as important, for it gives life and direction to knowledge. The whole matter is much like faith and repentance—neither is complete without the other. When faith becomes active through repentance, man rises towards his God-like destiny. Faith itself, built upon human experience, conforming to God's will, is but a type of higher intelligence. Thus it often happens that a person of limited knowledge but who earnestly and prayerfully obeys the law, rises to a higher intelligence or wisdom, than one of vast Gospel learning who does not comply in his daily life with the requirements of the Gospel. Obedience to law is a mark of intelligence.

WISDOM MAN'S GREAT NEED

The preeminence of wisdom in meeting the urgent needs of men and nations has been recognized throughout the ages. It was Solomon, the young king of Israel, who chose wisdom and knowledge from among all the gifts offered him by the Lord, and in return was blessed beyond measure. It was the statement of the Apostle James concerning the lack of wisdom that led the boy Joseph Smith into the grove where he re-

ceived his first great vision. The world's great need today, in the midst of man-made confusion and horror, is wisdom. Man is rich in knowledge, surpassing every earlier time on earth. He has harnessed the forces of nature until they are subservient to his every wish and whim. But he uses his new-found power as readily to destroy as to make well. That is not intelligence, that is unwise. Should the world resolve to seek wisdom as it gains knowledge, the dawn of the hoped-for, longed-for era of peace would rise in the East.

This thought may be applied to our every duty and task. He who knows the necessity and value of prayer and then does not commune with God in prayer is unwise, and to that degree unintelligent. Whoever learns the Word of Wisdom and does not practice it belongs to the same class. The man who cannot part with a tenth of his income for the Lord is unwise and in the Gospel sense is unintelligent. A great church security program has been announced under divine inspiration. To fail to support this notable movement, which has come to remain with us, implies a failure to put knowledge into action—that is unwise. So with every other Gospel requirement. This principle impels the Church at great sacrifice to maintain its educational system, its auxiliaries, its Priesthood organizations, so that the secular knowledge taught in the schools of the land may be fitted actively by purposeful use in human lives, into the Lord's great plan of salvation, the only plan that leads to lasting human joy.

DISOBEDIENCE IS SIN

A sombre thought accompanies this doctrine. To possess knowledge, and not to use it, or not to use it properly, is a sin. The failure of the human will to render obedience to God's law is not only unintelligent and unwise, it is sinful. On one occasion the Lord said to the Church, through the latter-day Prophet: "There are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day". Oliver Cowdery and David Whitmer were in the noon-day of knowledge, yet walked in darkness. Wisdom had departed from them. Therefore they were in sin. So may any man close his eyes in full sunlight and walk in darkness and commit a sin before God. The nations of earth, sated with knowledge, in the full light of a Gospel dispensation, walk in darkness. Therefore, the wages of sin are theirs. Their wars and contentions are sinful before the Lord, and punishment will follow until they open their eyes to the light.

The divine warning has been given: "If you keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." Obedience to law leads to intelligence and wisdom and frees men from darkness and the charge of sin.

RESPONSIBILITY COMES WITH KNOWLEDGE

Latter-day Saints, who have received the greater knowledge, are under the heavier condemnation, if they fail to conform in their lives to the

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revealed law. Besides, our responsibility is not for ourselves alone, but for the whole human race. Intelligence must garnish all that we do, else how can we fulfil our destiny, so well spoken in ancient days: "I will raise thee up for a blessing among many people."

The joyful struggle of life must be, if we really hope for happiness, to live lives of knowledge, used as the Lord desires, with intelligence and wisdom. Every wise person will ask himself before every act, Does it conform to the law of the Lord? and at the close of each day, Have I lived intelligently and with wisdom as my guide? Then, in full light we shall see clearly the path and the goal, and avoid the perils and terrors of darkness.

May the Lord so help us to live, that in the full noon-day of Gospel light, we may never walk in darkness, but with wisdom perform the duties of our lives.

ELDER FRANK EVANS

President of the Eastern States Mission

It is a rather long way up these stairs. It reminds me somewhat of life itself. As one seeks to reach the point of vantage he may put forth a great deal of effort, he may possibly meet some obstacles in the way, but it is when he reaches his point of vantage that his responsibilities really begin.

I have been very happy here in contact with our leaders and those to whom we look for instruction and counsel, and I have been very happy in taking part in the fine spirit which has characterized this great Conference.

Yesterday as I listened to that broadcast I had a feeling of personal gratitude toward those who are taking part. I think I have not talked with any person, either member or non-member of the Church in our mission who has mentioned our Church and its activities who has not referred to the broadcasts of our Tabernacle Choir, and in all cases they have had nothing to say except in the way of praise. I hope sometime they may hear the Singing Mothers.

I was very happy too to listen to that fine declaration of principles given by Elder Bowen yesterday over the nation-wide broadcast. I realized that many thousand people whom we are trying to reach were listening in, and I know what they will say, those to whom I may speak of it. I know what their reaction will be, they will say, "If you preach principles and doctrines of that kind I want to know more of you."

There are within the boundaries of that mission seventeen million people. There are twenty-two cities with over 100,000 inhabitants; there are 800 cities of more than 2500 people, and there are seven million people in small villages, and on the 467,000 farms. I believe there is every kind of problem there in that area known to our country—economic, social, religious. I believe that probably all of the religious denominations within the country are represented in that great area, and we have contacted many of them. We find many fine, kindly, and well-

disposed people, and our missionaries make many favorable contacts with them.

It seems rather strange that we can expect that fewer than a hundred missionaries can reach with any degree of success at all such a vast multitude of people, but they have the promise of the Lord:

You shall have my Spirit and my word, yea, the power of God unto the convincing of men. (Doctrine and Covenants 11:21)

For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor to resist. (Luke 21: 15)

In consequence they have gone forward and in the last calendar year they have visited in homes 166,000 people. They distributed 250,000 pieces of literature; they held more than 36,500 meetings; they used the radio on hundreds of occasions, and they entertained and instructed people by the means of music, both vocal and instrumental. They are young men and women who are honest, true, chaste, benevolent, and who believe in doing good to all men. I am thankful to the fathers and mothers who have maintained real Latter-day Saint homes, for there is where these young men and women receive their training. They go into the mission field prepared and you do not find the stain of nicotine upon their hands, nor the odor of intoxicants in their breath. They have been taught correct principles, and if anyone has ever looked with any degree of cynicism upon the teachings of the Word of Wisdom, I wish they could have the example before them that we see in the mission field. I honor and thank those men and women who have persistently taught, who have had the courage and the inspiration to teach and to advise, and to keep before the people these important principles.

The thought occurred to me yesterday that was expressed I think by Ruskin:

When we build, let us think that we build forever. Let it not be only for present use or present delight; let it be such work as our descendants will thank us for it.

I do thank these brethren and sisters. As we lay stone on stone, let those stones be held sacred because our hands have touched them, and finally, when the work is done, may our descendants look upon it and say, "See, this our fathers built for us."

I believe that the work of the Mission is blessed. I believe that we have had the blessings of the Lord. It is only those who are humble who dare undertake such important work. I pray always for humility to keep within me the spirit of thankfulness and the recognition of the great power which is over us and under which we work and do our service. I pray that the Lord will continue to bless us. I sincerely pray that His Spirit may be with us.

In conclusion I must take time to mention one thing. My first introduction to the Mission, by the way, was in company with President Don B. Colton at Palmyra on the occasion of the summer conference. Many people have asked me, and they constantly ask me there, as to whether or not that great pageant, "America's Witness for Christ" is to be repeated

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this year. I answer of course in the affirmative. It is to be repeated. The conference is to be held again. I think I received more inspiration there upon that occasion than in a like period at any other time in my life—to see the home of the Prophet, to attend those meetings in the Sacred Grove, to see the sacred drama, this great pageant upon the Hill Cumorah, and to witness those other scenes that are so historic and important to us. I thought of the words which came to Moses, "The place on which thou standest is holy ground."

Yes, the pageant will be repeated this year. The Conference will be held as usual. The Hill Cumorah is now listed on all the principal and official road-maps, and many, many thousands of people travel that way. I hope that many of the Saints from the West may enjoy this occasion with us. You have our heartiest invitation to be there.

I thank the Lord for all his blessings, and pray for a continuance of the same, in the name of Jesus Christ. Amen.

"How Lovely Are Thy Dwellings, O Lord" (Rheinberger), was sung by the *Singing Mothers*.

The benediction was offered by Elder William A. Matheson, President of the Chicago Stake.

Conference adjourned until 2 p. m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened Monday afternoon, April 4, at 2 o'clock p. m.

President Heber J. Grant, who presided, announced that the *Relief Society Singing Mothers* would furnish the musical numbers for this session.

The congregation and the *Singing Mothers* sang the hymn, "Come, Come, Ye Saints."

Elder Leslie V. Merrill, President of the Franklin Stake, offered the opening prayer.

An anthem, "How Lovely Are The Messengers" (Mendelssohn), was sung by the *Singing Mothers*.

ELDER LEVI EDGAR YOUNG

of the First Council of the Seventy

My mind and heart are filled with the many holy thoughts that have been expressed at the meetings of this Conference. I am always grateful when I have the opportunity of listening to the word of God as expressed by his servants.

A passage of scripture, familiar to every one present, is that found in the book of James of the New Testament. It reads:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
But let him ask in faith, nothing wavering.

These are the words that had such a great influence on the life of the Prophet Joseph Smith, and as a result of his reading them, he went into the woods and prayed for wisdom and understanding, and God answered him by his very presence.

A few days ago, we had a very distinguished visitor at the University—Sir Herbert Ames. Versed as he is in world affairs, it was only recently that he had a personal interview with the famous dictator, Adolph Hitler of Germany. In a lecture before the students of the University, he took for his subject: "Conditions in Germany Today". The picture he drew of Germany and the youth of that land was anything but encouraging. He told us that all boys above the age of twelve years are put under heavy drill every day, and are clothed with black shirts, the uniform for the youth as prescribed by the Hitler government. In the public schools, they learn how to give the Nazi sign. By the time the boys are eighteen years of age, they are ready to learn the military tactics of their country. Every boy then is given a musket, and until he is thirty-five years of age, the daily drill teaches him the science of warfare. In this manner, the slogan of the old military leader, Bismarck, is kept alive, which was, "Might makes Right". The youth of Germany are becoming war-minded as never before. During the past hundred years Europe has been steeped in warfare. She has literally been "washed in blood." Today every European nation is preparing for war, except the smaller nations like Holland and Scandinavia.

A thoughtful question was asked of the distinguished scholar by a student of affairs. It was: "What can we do to off-set the military-mindedness of Europeans today?" It was a pointed question, and an interesting one. Have we not inherited the spirit of warfare from our ancestors who went forth to war to protect their homes, and then for conquest? It seems that modern man inherits all the innate pugnacity and all the love of glory of his ancestors. Today the horrors of war become man's fascination. War is the "strong life," we are told, and "war taxes are the only ones that we do not hesitate to pay."

Our ideals here in America are those that are far aloof from the ideals of conquest and loot. The ideal of American civic liberty has always kept the Government from war for conquest. The Government of the United States has never gone to war except for the protection of her ideals and for the protection of her people.

I do not speak as a Pacifist. The Latter-day Saints are not pacifists as that term is understood today. In the past, our people have protected the flag of their country, and our ancestors took their part in the American Revolution, which resulted in the writing of the Constitution of the United States. The Latter-day Saints will always be found protecting the Constitution of this Government.

What will off-set war? What will become the religious equivalent of war? As I have said, we have inherited the war-like type. Our an-

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cestors have bred pugnacity into our bone and marrow. Let public opinion vote for war, nothing can stop or prevent our going to war. I believe that the Latter-day Saints have both the moral and religious equivalent of war. Should the noted British lecturer and statesman attend our Priesthood meeting this evening to be held in this famous old building, he would find ten thousand men disciplined for peace—disciplined in the principles of law and justice, love for all people, and for peace for all mankind. And then should all the brethren of the Priesthood gather here, there would easily be ten times ten thousand with the same dreams and ideals. These men are disciplined not for war, but for peace, for the love of mankind and God. What finer nucleus could one find for the moral and religious equivalent of war? It shows that the martial type of character can be bred without war. What is needed then is for us to inflame the civic temper, as in the past nations have inflamed the military temper. Should a stranger see the Priesthood assembled tonight, he would be convinced that this organized body of men is given to the ideal of the most peaceful of activities, namely, service for God.

The only thing then that is going to overcome war and bring peace is man himself—man in the social and religious group, disciplining himself in the ways of the Lord, disciplining his thought, purifying his heart, and uniting in one great plan of the Priesthood of God. This will be the moral and religious equivalent of war.

Said the distinguished English statesman: "The people who prepare for war have a battle-cry." So we have a battle-cry. The cry is contained in these words: "If any of you lack wisdom, let him ask of God." Every soul has the right to ask for wisdom. And yet there are hundreds of "battle cries" for peace that might be sounded. May I propose another. In a few days the Easter Day will be celebrated in all Christendom. What nobler words could be taken for the regeneration of man and his purification than the words of St. Mark in his description of the resurrection of Jesus Christ our Lord?

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; Behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

War is an evil thing, and the only way to fight evil is to adopt some divine plan of campaign, given to us in the religion of Jesus Christ our Lord. Overcome evil with good. This is the secret of the battle against wrong. Evil is potent because it has control of the hearts of men.

The Priesthood of God is the religious and moral equivalent of war, and we all pray in our hearts that this movement may grow until it fills the hearts of all people of the earth, for it will be the power for enduring peace. When this condition comes about, it will change everything. I can see the joy of women and little children some day, I can see cities and great spaces full of happiness, when war shall have ceased and the Kingdom of God has been established among men.

It is Easter time. May we not fill our minds and hearts with the holier thoughts of thanksgiving and love for all mankind? May not the peace of our resurrected Savior fill the whole world with its light? We who labor for ideals which make for triumphant living have the resources of God on our side, and in this confidence it is possible for the ways of God to triumph. We must work and pray incessantly that his Kingdom may be established over all the earth. It is the illumination from on high that will awaken humanity to their divine worth and power. The light may be spreading slowly, but it is destined to find the hearts of all people. If any of us lack wisdom, let us ask of God. We will receive the divine answer. That the Lord may bless us all, I ask in his name. Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am grateful that I live in this day in which the Gospel of Jesus Christ has been revealed in its fulness, which gives to us power and authority to labor in the Priesthood. When I think of conditions today as we see them, I recall the statement of Nephi as recorded in the Book of Mormon: "I have been born of goodly parents." It is a heritage to be born of goodly parents.

I am grateful that in my youth I had neighbors who were kind to me and who were interested in me because I had goodly parents, and because those neighbors had in their own soul the spirit of the Gospel and a brotherly love and an understanding of the Gospel message. Because of these, I was taught, as Nephi was taught, the things which pertain to God and our exaltation, and was encouraged to walk uprightly before the Lord. Through the quorums of the Priesthood, under the direction of wise men, I partook of blessings through passing on through all the grades of the Priesthood from Deacon to High Priest. In my youth the great honor came to me which I now bear, and I recall many early experiences in visiting in the stakes where I had the privilege of meeting your fathers—men whose heads were white, men who had seen the struggles of the Church from its beginning. They received me and the message I left with them in the spirit of love and kindness, and in departing they heaped upon me their blessings. I am greatly blessed now as I go among the Saints, for I find the sons and grandsons of these men with whom I labored as a young man, laboring in the authority of the Priesthood, and having known their fathers, I have rejoiced in the opportunity of laboring with them also in authority of the Priesthood. They,

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too, have been born of goodly parents and are following in their fathers' footsteps.

This morning at 8:00 o'clock, nearly five hundred enthusiastic men met in Barratt Hall for the purpose of discussing ways and means by which the youth of Zion might be inspired and redeemed from the pitfalls and the dangers which confront them. We are living in a dangerous age, an age in which we need every protection. We need the kind consideration of each other; we need the spirit of brotherly love, for without that the Spirit of God will not dwell with man. I am sure that those who are here will agree with me in that, and perhaps it is not necessary for me to repeat it, but with all the feeling of my soul I rejoice in the opportunity which comes to me of laboring for the youth of the Church.

In the days of our fathers, the problems were not nearly so great for the youth of the Church as today. It seems to me, Satan has been turned loose. Every device that man has been able to discover to lead the boy away from the teachings of the Living God, has been brought forth and is being used to steal from our children their heritage. They are our heritage, and without them what is life worth? What will it be hereafter? We have all been taught that the family relationship can be broken only through our failure to keep the commandments of the Lord. I cannot forget the teachings of my father. Sometimes they appeared to be severe, but they always came in a spirit of love and kindness. He continually reminded us that his salvation was at stake if we failed to uphold and live in harmony with his teachings, teachings which he had received from those who had authority to teach, and the inspiration which came through power and inspiration from God, in whom we all believe.

I am grateful that I do believe in God, that he has spoken in this day and that we are privileged to labor in authority of his Priesthood; that we have assurance and promise that through our faith and diligence in the performance of duty, we shall be redeemed and exalted in a glory of which we have no thought nor can we understand fully at this time. So, my brethren and sisters, I am happy to be associated in this day with men and women who fear God, men and women who are so living that they make it easier for me to live in harmony with these eternal principles. Now is the time when men who fear God must stand together to protect themselves from the evils that beset us on every side.

I have been given a great responsibility, which came to me through the call of the First Presidency of this Church, the duties and responsibility of which are set forth by God, charging the Presiding Bishopric in a very positive manner to look after and watch over those who hold the Aaronic Priesthood. Brethren, we cannot do this alone. We want you to help and many are doing it. Let us not permit those holding the Aaronic Priesthood to develop habits which blind them and take away the light, and bring instead the darkness. Let us watch them day by day; let us help them to see the dangers, for it is much easier at that time than it is to bring them back after the spirit of the evil one has

taken possession of them. Then sometimes it is too late. Let us labor together in a spirit of love and in all diligence.

May the blessings of God rest upon all of us continually; may we walk in the light of the Gospel message and have strength and power to accomplish his purposes; may we, who hold the Priesthood, not neglect the duty which rests upon us, for remember that it is our responsibility to save souls. Should we fail, we forfeit many blessings and we must answer for our neglect.

May the Lord help us, that when the time comes that we are called to answer we shall be unafraid, having done our best, I pray in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

My brethren and sisters, and friends, I am happy to be here to attend this Conference, and to listen to the many fine, inspirational remarks that have been made, and to the wonderful singing, both yesterday and today. These *Singing Mothers* have been an inspiration to all who are here. I wonder how many have counted the cost, and realize what it means for these singers and for our brethren from the mission fields to have come so far. And the same might be said of this entire congregation, because it is always a great sacrifice of the world's goods, for men and women to come great distances to attend these conferences. But out of it come great rewards and joyous privileges.

Yesterday morning I thought I never had looked upon an audience that inspired me so much as that audience did. People were standing in the aisles until they were almost filled. When the congregation stood up to sing it looked like a solid sea of faces. I realized that the people are the leaders of the Church, to a very great extent. The majority of the men and women who are here this afternoon and who were here yesterday, are leaders of the Church. I was reminded of the passage of scripture which records the promise the Lord gave to Abraham. He said:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers.

Men and women who have a knowledge of the Gospel, who know what it means to have lived before they came into this world, who have taken a part in the plans of our Eternal Father, are brought face to face with the fact frequently that we are only continuing the plan that our Eternal Father taught us even before the foundation of this earth was laid.

This great congregation represents leaders from many places, men and women of responsibility, who have leadership, and who have the authority to delegate leadership. They are blessed with initiative, and they have in their hearts a desire to help, individually, in the building up of the Church and Kingdom of our Eternal Father. As a result of

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experience, men and women obtain knowledge, a knowledge of the mission that comes to them in mortality, why we are here, from whence came we, and what is our responsibility while we are in mortality.

The Book of Mormon prophet Alma said:

This is the day and the time for men to prepare to meet their God.

In this great school of experience we find ourselves following the teachings of the Lord Jesus Christ, in this Church of God, here in this western land. Men who have received the Priesthood, and all who have a testimony of the faith, have no doubt at all in their minds concerning this work; they have a knowledge that the Lord lives, and that he has revealed himself anew to men and women in mortality, through his prophets, those whom he has selected to lead Israel.

Thus we see fulfilled the blessings that our Eternal Father predicted when he showed Abraham these great men whom he would call his leaders. Especially do we speak of those in this dispensation whose leadership has given them much wisdom, whose faith in God has given them abundant knowledge, and who have been preserved to a great age.

All of the leaders of the Church in this dispensation, whose lives have not been interrupted by the bullets of assassins, as were the Prophet and his brother Hyrum, have lived to an advanced age. They have been selected by the Lord from among the rank and file of the people, and have been given a training that has made them worthy to be entrusted with the responsibility of his Church.

I think things do not happen by chance. I think they happen by appointment, under the plans of God. I think he governs and rules, and that he whispers to those who will listen to him. And to those who listen to him, and respond, he confides his Holy Spirit, and he gives them a power and a strength that is not of man, but comes from Him.

I think the example of leadership that we have in the Church today, in these perilous times, is a witness to all that the Lord is at the helm, and that he does not make any mistakes. He has selected a man whom he has trained from his childhood, President Grant, a man who, in his personal experience, has witnessed the growth of this country and the peopling of it from the days of Brigham Young. His great experience in life has given him a wise use of knowledge that comes as the result of experience and faith and leadership. He has given to the children of men in this dispensation the incentive to work. He has followed the instruction that came to him, as it comes to all men, to labor early and late for the building up of the Church and kingdom of God.

The power of example is a marvelous thing. It probably is stronger than precept. If this great body of men and women go back home again and set an example that is in harmony with the revelations of the Lord and the impressions they receive from time to time it will have much to do with the correcting of many of the misuses of our time that bring sin and sorrow to thousands of people.

The leadership of our Eternal Father is in this great Church. His authority is here. I bear that testimony to this congregation, and

to all who may hear my voice. I am delighted to be able to say that I know with absolute surety that this is the work of God, and that the plan of the Priesthood our Eternal Father established in the heavens above before this earth was made, is here in action in mortality, and that the men who stand at the head are his servants in very deed.

If this testimony and example be one that restrains us from doing things that we ought not to do, and is taken home again, it will have its effect in all parts of the earth where our people live. I pray the Lord to bless and protect every man, that he may grow in the knowledge of his Redeemer, through faith in God, and through prayer and through work and labor, and I do it in the name of Jesus. Amen.

The *Singing Mothers* sang the anthem "Holy Redeemer."

ELDER WILLIAM W. SEEGMILLER

President of the Western States Mission

I am honored in having the privilege of representing the Western States Mission. We have only begun our missionary work, and have done nothing that is worthy of special attention, but we have been blessed by the sincere support and loyalty of eight thousand Saints in the Western States Mission, and whatever we have accomplished we attribute to their faith and loyalty.

We have twenty-six *Singing Mothers* in this congregation. They traveled by rail, under agreement with the railroad that they should have a comfortable place to ride and a clean place to dine, where they would not be under the necessity of either breathing or eating tobacco. This agreement was rigidly lived up to, and we thank the officials of the D. & R. G. W. Railroad Company for their kindness and gentility.

I have been blessed many times for the effort which I have made in attending this great Conference. I have been blessed ten-fold by the address that was made by Elder Albert E. Bowen yesterday, so replete with sound doctrine in church and civil government. I hope always to be able to endure sound doctrine.

I believe as sincerely in the story of Joseph Smith, the coming forth of the Book of Mormon, and the history of Lehi and his family coming to America, as I believe that Columbus discovered America in his time.

I am sure that the Gospel of Jesus Christ can be nothing else than true, because it embraces all truth, wherever found, no matter from whence its source.

We hope to be able to acquit ourselves in honor, that we may be able to improve upon the splendid foundation and organization which our predecessors have handed over to us. If this can be our happy lot we will feel that we have not struggled and labored in vain.

I bear testimony to the truthfulness of the Gospel of Jesus Christ, and I know every man and woman will be blessed who lives by its doctrines. That we may all so live, I pray, in the name of Jesus Christ. Amen.

ELDER CARL F. EYRING

President of the New England Mission

My beloved brethren and sisters: I hope that I shall have the capacity to carry back to New England the inspiration and the spirit which I have found here as our prophets of the living God have spoken the true word.

I bring to you greetings from fifty missionaries and one thousand members of the New England Mission.

The missionaries—your sons and daughters—are well. They are learning day by day how better to present the message of the restored Gospel to our friends and investigators, and they are trying to be the kind of person this Gospel ideally produces. I appreciate their loyalty and your support.

Through the help of the missionaries, and through the greater activity of local members, the branches of the mission are utilizing more and more of the complete Church program. When compared with the enriched programs which members of well organized and efficient stakes enjoy, the Saints in the mission field are indeed pioneers. It takes the sterling qualities of the pioneer to preside and lead in such branches and to remain loyal to such small and often socially heterogeneous groups.

As an important objective, we are diligently seeking to produce in the mission the same complete program enjoyed in the stakes of Zion, in order that the Saints may have the opportunity for religious activities, and the friends and investigators may obtain a true picture and impression of the vitality of Mormonism as they attend our Church services. Then, too, your sons and daughters who seek employment in the cities within our mission, or who attend the many universities of New England, have the right, we think, to find branches which are on a par with the wards they leave at home. We fully sense that such a goal is difficult to achieve, but we also keenly sense that if our Church is to offer the privileges and opportunities so necessary to keep intelligent and dynamic youth interested in religion, we must do our best to offer the facilities and blessings of an efficient organization. These branches must not be too much below par, when judged in terms of the home stakes, if we are to expect such members to continue actively in church work. We are fully conscious of this responsibility. We could not claim success, even with great numbers entering the front door through baptism, if we were losing, through any fault of ours, our precious sons and daughters through the back door of indifference. We pray that we may be faithful to our trust. Fortunately, the Church program which holds our sons and daughters also draws to us and holds the finest types of investigators.

Through the program of the Boston branch and the facilities of the mission home, we offer to the students of the Universities in Cambridge and Boston and to the other members of the branch an enriched program which we believe is appreciated by all and which is fostering

a fine loyalty to the Church and its teachings. In a similar manner, but with fewer facilities, the other branches are being strengthened. In this connection, we appreciate our lady missionaries. Without seeming to interfere with the local leadership of the Priesthood, they find ways and means of setting in operation an improved church program. We always place the lady missionaries where there is local leadership; their services are greatly appreciated.

On the other hand, for the most part, the Elders are placed in new territory—on the firing line of missionary work, where their wisdom and courage is tested in new and discouraging situations. As you receive letters from your sons, you will often observe how discouragement changes to enthusiasm. The natives of New England are a cultured, and conservative people. One is not accepted with open arms on first meeting, but must prove oneself worthy of friendship. If one can thus prove oneself, breaking through what seems to be an aloofness, one may expect to make friendships which are strong and enduring. Not realizing this fact, missionaries become discouraged because of their failure to make friends easily and quickly.

We teach our missionaries that conversion is a sacred process in which there is a very intimate relationship between God and the convert. The missionary simply leads the way to the conversion; he prepares the ground and sows the Gospel seed. As he strives to do his work, he must understand thoroughly that before converts come investigators, before investigators come friends, and before friends comes friendliness. In the New England Mission, then, the missionary tries by word and deed to prove himself worthy of bestowing and receiving friendship. Until the missionary catches fully the vision of such an approach to his work, he often becomes discouraged. But with this vision, strengthened with a few successes, and as a tolerant messenger of love and goodwill he finds the joy of seeking friends and becomes overjoyed in his work. And you and I detect a new spirit in his letters.

Out of such an approach, our missionaries have found friends among persons from all walks of life. They speak before schools, historical societies, young people's groups at churches, fathers' and sons' banquets, and small groups in the homes of friends. Often they speak only of the settlement of the West, no theology being discussed, but the ground is thus prepared for the sowing of the seed in the lives of those who express a wish to hear the message of the restored Gospel.

Out of such friendly relations, we find that the eyes of thinking men and women are upon us. Are we in fact different in a fine way? At the moment, they do not seem interested in the divinity of the restoration, but following the pragmatic test, "By their fruits ye shall know them," they are looking for the results which we achieve as a religious people. Thus, our missionaries are asked to describe our organization, the nature of our economic system, our program for young people, our care of the human body, and so forth. Christianity, in too many places, has fallen into the decadent state of something to be talked about, but not to be lived. "Thus, if your perspective of Christianity

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produces results of great value," they would say, "then we are indeed interested in finding the power back of it."

As the attitude of intolerance turns to friendly tolerance, we must be fully aware of the fact that our acts are before the bar of friendly evaluation. As we ask our friends of the world to investigate our religion, we are asking them to investigate us as its product. Surely you will loyally stand behind us—without your lives lived on the true Mormon pattern our message to the world may not be made articulate.

In closing, may I suggest a number of resolutions which I offer, first to myself, then to my missionaries, and then to you?

We will demonstrate by our personal and community lives that Joseph Smith is a true prophet of God and has given us a true perspective of the teachings of our Lord and Master, Jesus Christ.

We will preserve our uniqueness, never losing our savor by the compelling impulse to become respectable from the worldly point of view; but always adding savor by the urge to become a respectable member of the Kingdom of God.

We will be a light set upon a hill because we will be different—different in the sense that we will be more industrious and self-reliant, yet more truly our brother's keeper; more honest in business, speech, and thought, yet more forgiving of those who steal, lie, or fail to think straight; more healthy in body and mind through adherence to God's health program, yet more helpful of those who in weakness have lost control of the appetite; more diligent for personal perfection, yet more concerned with brotherly helpfulness; more nearly ideal members of the kingdom, yet more teachable and poor in spirit.

God grant that we may lift high the light of true Christian living, and that the world seeing our good works will glorify our Father which is in heaven—through Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

In a revelation given to the Church, March 8, 1831, the Lord said this:

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given.

QUESTIONS CONCERNING PURPORTED REVELATIONS

It seems that periodically it becomes necessary to call attention to the true order the Lord has given us in regard to revelation. During

the past three or four months I have received a number of communications, coming from various parts of the Church, asking if certain purported revelations or dreams or purported visions are reliable and have the endorsement of the Authorities of the Church.

There have been individuals, from time to time, who have been invited to go into the wards, in the sacrament meetings, Priesthood classes, Sunday Schools and Mutual Improvement organizations, and at times, for their special benefit, cottage meetings have been held where they might come and relate remarkable visions or revelations claimed by these individuals to have been given to them. All this is wrong.

KEY REVEALED TO DETERMINE TRUE REVELATION

The Lord has given us, by revelation, a key that should be our guide in matters of this kind. In another revelation that was given to the Church as early as February in the year 1831, the Lord said this:

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; [speaking of the gift of revelation given to the Prophet Joseph Smith] for if it be taken from him he shall not have power except to appoint another in his stead.

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

And this I give unto you that you may not be deceived, that you may know they are not of me.

REVELATIONS GIVEN IN ACCORDANCE WITH LAW

The Lord has promised us that he would give us revelation and commandments when necessary, and that is recorded in another of the revelations also given in the same year, 1831, on the seventh day of August. And in that revelation the Lord says, speaking of those who should come to Zion:

And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

Now, the Lord will give revelations to this Church, and he will give commandments to this Church from time to time, and as it is necessary, but always in accordance with his own law; and we do not have to run around and invite individuals who are without authority to relate unto us purported visions, or revelations or commandments, for the guidance of this people.

Everything in the Church is done in order. Everything pertaining to the kingdom of God is in order, because it is obedient to law.

JOSEPH SMITH'S COMMENTS ON REVELATION

In 1833 the Prophet Joseph Smith gave this counsel to the Church:

I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in

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authority higher than themselves. Therefore you will see the impropriety of giving heed to them. But if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction, for the fundamental principles, government and doctrines of the Church are vested in the keys of the kingdom.

Then on another occasion the Prophet gave this other counsel, as it occurs in the *History of the Church*:

President Joseph Smith, Jr., addressed the assembly and said:

The Melchizedek High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; and the Presidents or Presidency are over the Church; and revelations of the mind and will of God to the Church are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations so far as relates to his particular calling and duty in the Church. All are bound by the principles of virtue and happiness, but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchizedek Priesthood to reprove, rebuke, and admonish, as well as to receive revelation. If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance.

A High Priest is a member of the same Melchizedek Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood, are a sort of traveling council or Priesthood, and may preside over a church or churches, until a High Priest can be had. The Seventies are to be taken from the quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel, by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost.

Now, these passages, these statements from the Prophet Joseph Smith, I have presented to you so that you may know how to be governed in regard to matters of this kind. If a man comes among the Latter-day Saints, professing to have received a vision or a revelation or a remarkable dream, and the Lord has given him such, he should keep it to himself. It is all out of order, in this Church, for somebody to invite him into a sacrament service to relate that to the Church, because the Lord will give his revelations in the proper way, to the one who is appointed to receive and dispense the word of God to the members of the Church.

SPURIOUS REVELATIONS

In the year 1918, at the October Conference, the last Conference at which President Joseph F. Smith spoke, I called attention to matters of this kind, and after I was through he arose and endorsed my remarks by saying what I am going to read to you now:

Again I feel to say that it is an opportunity for me to say a few words. This wonderful, mysterious revelation that I have been said to have received a great many years ago, was given in French, and I never knew but two or three words of French in my life; consequently I could not

have been the originator of that revelation. I want you to understand that I have denied it, I suppose, a hundred times, when I have been inquired of about it. It was gotten up by some mysterious person who undertook to create a sensation and lay the responsibility upon me. I am not guilty.

When the Lord reveals something to me I will consider the matter with my brethren, and when it becomes proper I will let it be known to the people, and not otherwise.

The ridiculous story about the red horse, and the black horse, and the white horse, and a lot of trash that has been circulated about and printed and sent around as a great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet, by two of our brethren who put together some broken sentences from the Prophet that they had heard him utter from time to time, and formulated this so-called revelation out of it. It was never spoken by the Prophet in the manner in which they have it put forth. It is simply false; that is all there is to it.

KNOW THE TRUTH

Now, these stories of revelation, that are being circulated around, are of no consequence, except for rumor and silly talk by persons who have no authority. The fact of the matter is simply this: No man can enter into God's rest until he will absorb the truth, in so far that all error, all falsehood, all misunderstanding and misstatement he will be able to sift thoroughly and dissolve, and know that it is error, and not truth.

When you know God's truth, when you enter into God's rest, you will not be hunting after revelations from Tom, Dick and Harry all over the world. You will not be following the will-o'-the-wisp of the vagaries of men and women who advance nonsense and their own ideas. When you know the truth you will abide in the truth, and the truth will make you free. It is only the truth that will free you from the errors of men and from the falsehoods and misrepresentations of the evil one, who lays in wait to deceive and to mislead the people of God from the paths of righteousness and truth.

God bless you. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

The burning questions of good and evil constitute the most important problem that has ever confronted the children of men. There is no end to the variations in which this problem presents itself. There are so many manifestations of it that one is almost lost in a labyrinth of confusion.

These questions are often asked: What is good and what is evil? What is sin? What is the cause of sin, and what is its cure? Vice, or gross immorality! What is vice? Listen to the poet:

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

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Many varied opinions are given in answer to these questions, and it is astonishing to see how much misinformation and wrong conceptions are entertained by those who attempt to answer. Even those who are trying to solve the problem of vice and how to deal with it are greatly confused in regard to the real causes that lie under all of these evil manifestations.

We hear remarks like this, "that it is highly improbable that gambling, alcoholism, prostitution, drug addiction and other forms of vice can ever be stamped out." Among the reasons given the first is "the unchanging nature of human appetites" and that "as long as that shall remain there will be vice."

It is rather disheartening to hear such things as this, especially when they further say that there will probably be no change—no appreciable change—in the next few millennia, or next few thousand years.

How well do I remember my father's family prayer and the impressions made upon me in my childhood of the impending judgments which were about to be poured out upon the wicked and ungodly. Let me repeat a part of it as I recall it to my memory:

Remember the young and rising generation. May they not wander into by and forbidden paths; but may they walk in that straight and narrow way that leadeth unto life eternal. Hold them, as in the hollow of thy hand, that no harm or evil may befall them. Frustrate the plans and machinations of the evil and ungodly; may they fail in all their evil undertakings; may they be caught in their own snares, and fall into their own pits, which they set and dig at the feet of thy people. Hasten the day when sin and iniquity shall be banished from the face of the earth, and righteousness shall predominate and cover the earth, even as the waters cover the mighty deep.

Well, that day is not yet come; but I am still looking for it and feel now as I did then that it is at our very doors and still entertain the thought that I may yet live to see it for I am still quite young—only four score years and three. But, whether I live or not I feel quite sure we shall not have to wait for another three or four thousand years in order to witness that glorious day when Christ shall appear in the clouds of glory—when this earth shall be renewed and receive its paradisaical glory, and inaugurate the great millennial reign of peace—when sin and iniquity shall be banished from the earth, and truth and righteousness shall prevail and Satan shall be bound—that old serpent, called the devil who, with his angels, was cast out of heaven into the earth and has wrought great havoc among the children of men, but now shall be bound, and sin shall be no more.

What absurd misconceptions men have of sin! They blame it on human nature. When they make such statements as that, it is a libel against Deity. Human nature is not evil. Man has been fashioned and formed in the image of God, not only in his physical image, but in all of his divine attributes. There are no evil ones. Man possesses every one of them; as a child of God he has inherited them from his divine parents. We are God-like—not sensual and devilish—by nature.

This is fully explained in Section 20, verses 18, 19 and 20 of the

Doctrine and Covenants, where it is stated that in the beginning God gave holy commandments unto men, but because they transgressed those holy commandments they have become sensual and devilish.

It is true that men have become devilish and sensual through transgression, but they are not by nature so; that is quite a different matter. By nature they are divine, formed and fashioned in the image of God, inheriting from him all of his divine attributes. God possesses those attributes fully developed—in their perfect form;—mankind, the children of God, possess them in embryo and in very imperfect form, but with infinite potentialities for development, and in the course of our eternal progress there is opportunity that we may perfect them and become indeed like God—which is the divine purpose in our being here on earth. Then do not blame it upon human nature, for our appetites, our passions, and natural urges are divine and are all designed for our happiness and well-being, and only through transgression do they become evil—when perverted, distorted or corrupted.

In considering the problem of sin, if we are to have proper understanding there are some things that must be understood which are frequently lost sight of by those who undertake to discuss this vital and ever present subject. Let me explain:

While it is true that these attributes may be developed to their divine perfection, it is also true that they may be perverted, distorted and counterfeited until they become vices, all depending upon the individual and his choice, in the exercise of his free agency—whether he chooses the good or the evil. In this conflict there are two influences that are brought to bear upon him. On the one hand “the spirit of Christ is given to every man that he may know good from evil.” (Book of Mormon, Moroni 7:16.) This spirit is ever striving to lead us to God. And, on the other hand “that which is evil cometh from the devil, for the devil is an enemy unto God and fighteth against him continually, and inviteth and enticeth to sin and to do that which is evil continually.” (Moroni 7:12) Thus, it will be seen that God is ever present to guard and protect us and deliver us from all evil. He is unchangeable for he has said: “I am the Lord, I change not.” And then, too, Satan, with unrelenting zeal is endeavoring to carry out his evil purposes in leading men away from God and hence unto darkness and the bondage of sin, and “to do that which is evil continually.” He shows no signs of reformation. The devil is absolutely incorrigible, and this is what the criminologists sometimes overlook and blame to “the unchanging nature of human appetites.”

Are God’s purposes failing simply because sin and iniquity continue to exist among us? Nay, not so. This is an individual fight against sin. The generations of men come and go and each generation and each individual member is in the position where he must act for himself and choose between good and evil. Some choose the good and some choose the evil. Some choose to walk in the “light” and others “love darkness rather than light because their deeds are evil”—and all shall be judged according to the deeds done in the body.

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How could we be judged unless we had a knowledge of good and evil? If we had no knowledge of good and evil we could commit no sin. Without free agency we could commit no sin. The spirit of Christ is striving with the children of men always. That is the light of Christ that has been given to every man. "That is the true light that enlighteneth every man that cometh into the world." "If we walk in the light," we are told, "even as he is in the light, then have we fellowship, one with another, and the blood of Jesus Christ cleanseth us from all sin."

But, the devil came also, and his power and influence is manifest among us and we see how he has made havoc with many; but always because they would not hearken unto the voice of the Lord. We meet our adversary every day of our lives. We may not see him, nor his angels, for they kept not their first estate and have no bodies of flesh and bones. We may not see them with our natural eyes, but they are here. We feel their presence, and we know that we are in the midst of them.

All evil comes from that source. Every temptation to do wrong, every allurement to sin, every departure from the will of God is inspired by those evil spirits who are abroad in the world, seeking to draw men and women away from God. To hearken to the devil and his followers is sin. To draw nigh unto God is virtue. Drawing nigh to God is faith. Resisting the devil is repentance. Therefore: "Resist the devil and he will flee from you; draw nigh unto God and he will draw nigh to you." These two principles then—faith and repentance—should be the governing principles of all human conduct whether in the Church or out of it.

There is no virtue in doing good under compulsion and likewise there is no vice in doing evil under compulsion. And, furthermore, if we had no knowledge of good and evil, sin would be impossible. Where there is no law there can be no condemnation. We are only responsible for that which we do in the exercise of our free agency, and according to the light—or knowledge of good and evil, which has been given us.

For this reason God has endowed us with these divine attributes and our problem is to develop these and all the others through obedience to the will of God and to reject the devil's substitutes or counterfeits.

Let me enumerate a few of these divine attributes which our Heavenly Father has transmitted to his sons and daughters dwelling upon the earth and to indicate how they may become vices under diabolical influences. Every virtue has its kindred vice. For example:

1. *Economy* becomes stinginess. Some men think they are economical when, as a matter of fact, they are only stingy. How I hate a stingy man.
2. *Self Esteem* becomes egotism, a miserable substitute for a divine attribute.
3. *Pride* becomes vanity. I think it must be vanity "that goeth before the fall."
4. *Fear* is a divine attribute and must not be confused with coward-

ice. "Be not afraid of the face of man, but fear God and keep his commandments." "The fear of the Lord is the beginning of wisdom." Even the Lord would fear to do evil.

5. *Acquisitiveness*, or thrift—the faculty that enables one to acquire wealth; but when perverted becomes greed and avarice, these soul destroying vices—the love of money which we are told is the root of all evil. What will not men do when this divine attribute is perverted into greed and avarice—into the "love of money"? They will lie for it; they will cheat and misrepresent for it; they will steal for it; they will kill for it; and thus it becomes the cause of all our strife and contention, our wars, and destroys the peace and happiness of mankind.

6. *Faith*, a sublime and saving attribute of Deity. A minister, not orthodox however, once said to me: "There is one thing you have in your Church which I don't like." "And what is that?" I inquired. "That is what you call faith." "What's the matter with faith?" again I inquired. "Just think," he said, "to believe everything you hear." "But sir, you have mistaken faith for credulity. The Lord does not want us to believe everything we hear." What does the Lord want us to believe? "Believe on the Lord Jesus Christ and thou shalt be saved."

7. *Love*—This is the greatest of all the divine attributes—sometimes it is called *Charity*—which is the pure love of Christ. The biggest thing in all the world. Even *this*, under diabolical influences becomes *lust*—the very embodiment of everything that is vile—the devil's counterfeit. The greater, the holier, purer and nobler the divine attribute may be—all the more contemptible, vile and degrading is the devil's counterfeit.

Are there any virtues that may not be perverted or distorted? Any divine attributes that may not be corrupted? Any good thing whatever that some devil does not try to counterfeit?

Our government issues currency in various denominations—one, two and five dollar bills, ten, twenty, fifty and one hundred dollar bills (at least so I've heard), and these are legal tender all over our broad land, and easily exchanged in foreign lands, but some devil will make counterfeits and palm them off for genuine. Our government also issues gold and silver coins in various denominations, but some devil will take a baser metal and gild it over with gold and palm it off for genuine, but they are all counterfeits. Then do not despise the pure gold of religion because the devil makes a counterfeit of it in hypocrisy. Beware of counterfeits, there are many, many false religions. There is only one that is genuine, namely, the religion of our Lord, the Gospel of Jesus Christ in its purity as restored to the earth in the day and age in which we live, through Joseph Smith, the Prophet.

The trouble with many men is that they resist God and draw nigh unto the devil. Even many men of science say "We cannot admit God into our laboratories." Why not? Let me say to them: "When you close the front door, against God, automatically you open the back door and let the devil in."

Let no man think that I disparage the scientists. Nothing could

be farther from the truth. Nor do I underestimate the wonderful achievements they have rendered and are now rendering in service to humanity. On the contrary—I glory in their achievements in bringing truth to light, and sincerely wish that success may crown their efforts even though I may discount some of their vague theories.

Inasmuch as we are God's children, possessing his divine attributes, there is real meaning in the Savior's admonition: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Let me now revert to the previous question, propounded at the beginning of my remarks. What is sin? What is its cause and what is its cure?

In what I have said I have endeavored to make answer to these questions.

All this, however, suggests another question: What is the purpose of it all and why does the Lord permit this evil opposition? For a direct answer to this question, let me cite to you the following:

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. (2nd Nephi 2:15, 16.)

We have also seen the two opposing influences, the one the spirit of Christ leading and enticing us to partake of the fruit of the tree of life, thus leading us to God; and the other, the devil enticing men to partake of the forbidden fruit, thus leading us away from God and to our destruction.

The divine purpose, therefore, is made plain: Our Heavenly Father like any natural father desires to bring us back into his presence, to dwell with him in his celestial kingdom throughout the endless ages of Eternity; but before this can be brought about we must be sanctified from all unrighteousness that we may be prepared for celestial glory. (See D. and C., Sec. 88:18) No unclean thing can enter there. Obedience to the Gospel of Jesus Christ is the necessary preparation, for in this provision is made for the remission of all our sins, "even though they be as scarlet, yet shall we be made as white as wool," washed clean in the blood of the Lamb of God. Now, therefore, here is the cure, a panacea for every ill: Believe on the Lord Jesus Christ whom God hath sent to atone for all our sins. Repent, for "except ye repent ye shall all likewise perish." And be baptized by immersion for the remission of your sins by one who is duly commissioned of Jesus Christ to perform that sacred ordinance, and receive the gift of the Holy Ghost by the laying on of hands by a duly authorized servant of God.

This is God's plan—it is the only way. Let all men give heed and may the Lord add his blessing I humbly pray, in the name of our Lord and Savior, Jesus Christ. Amen.

ELDER BRYANT S. HINCKLEY*President of the Northern States Mission*

It can never become commonplace and unimportant to speak in this pulpit. This is indeed a great responsibility. For two years I have been doing missionary work in the Northern States Mission. Distance seems to minimize your short-comings and imperfections and to magnify your virtues and your achievements. My brethren and sisters, deep in my soul I have great pride in the things you are doing and have done.

During this Conference I have listened with pride and satisfaction to the eloquent discourses on the philosophy and doctrines underlying our great religion. This stimulates one's faith and inspires him, but these splendid doctrines are not accepted by those not of our faith; they might argue about them, but there is one argument that stands forever unanswered and unanswerable—the argument of *righteous behavior*. If the President of this Church were to ask every man and woman under the sound of my voice, who are free from the use of tobacco to arise, there would be very few who would remain on their seats. If he were to ask those who are not addicted to the use of strong drink in any form to manifest it by arising, most of those who are here would arise. If he were to ask those who cherish their virtue as they do the "apple of their eye" to stand up, the response would be universal. Somehow the world appreciates a religion that *carries over, that registers in the lives of its adherents*.

As years and experience come to me there filters into my soul the settled conviction that Mormonism has something that the world needs, that it cannot succeed without. I do not think the world will ever emerge from the difficulties which seem to engulf it until it discovers what that something is and lives by it.

The state of Illinois is a part of my mission. Since childhood I have heard the story of Nauvoo, but of recent years I have had frequent opportunity to walk the quiet streets of that little village and to contrast it with what it was when the Saints lived there. There is something missing now, something is gone. One cannot look across the century and see what a small group of our people, stripped of their earthly possessions—without borrowed money or material assistance from the state or nation, were able to do with nothing but their strong hands and their faith in their leader and in their Creator, without feeling in his soul that the world ought to learn the lesson which they practiced. When they reached Illinois they did not spend their days mourning over their persecutions in Missouri, bitter as they were, but they girded their loins, forgot their troubles and compelled the uncultivated earth to yield them a subsistence.

The people of this generation should learn the lessons demonstrated in our history, the lesson of self-reliance, of faith in themselves, and in the Almighty. Through our present efforts to perpetuate this spirit of self-reliance we have won a place in public favor never before enjoyed by us. We do not appreciate the prominence that we have won through

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this effort. The world is coming to see us—to see how we do it. To use the common phrase—"We are on the spot" and every man who has a modicum of patriotism in his blood, who loves the Gospel and loves his people has an opportunity now to demonstrate it—not by facing flashing bayonets or enduring great physical hardships, but by the simple process of living his religion. If we have faith enough to do this we are destined to become the pride and glory of the earth.

I know that Mormonism is true. I have known it all my life, but I never before saw so clearly its grandeur and its beauty. God bless you, my brethren and sisters, and may he help us all to preach the Gospel abroad by living it at home. We are moving forward and with the help of our Heavenly Father we will win. May this be our happy lot, I humbly pray in the name of Jesus—Amen.

The *Singing Mothers* sang "Inflammatus," Margaret Stewart Hewlett, soloist.

Benediction by Elder Franklin L. West, Commissioner of Education.
Conference adjourned until Wednesday, April 6, at 10 o'clock a. m.

THIRD DAY

MORNING MEETING

The fifth session of the Conference was held Wednesday morning, April 6, at 10 o'clock, with President Heber J. Grant presiding.

The musical exercises for this session of the Conference were rendered by the *Tabernacle Choir*.

The congregation and Choir sang the hymn, "We Thank Thee, O God, For a Prophet."

Elder Wayland R. Wightman, President of the Nebo Stake, offered the opening prayer.

An anthem, "He Watching Over Israel" (Elijah), was sung by the Choir.

ANNUAL CHURCH REPORT

At the request of President Heber J. Grant, Elder Joseph Anderson, Clerk of the Conference, read the financial and statistical report of the Church for the year 1937, also report of changes in Church officers, stake, ward and branch organizations since last October Conference, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1937:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and

wards for the construction of ward and stake meeting-	
houses	\$1,025,082.77
For ward maintenance expenses	808,287.28
For stake maintenance expenses	255,222.30
	<hr/>
	\$2,088,592.35

Hospitals:

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program).....\$ 126,204.00

Education:

Expended for the maintenance of the Church school system \$ 904,305.81

Temples:

Expended for the maintenance and operation of temples.....\$ 451,043.33

Relief Assistance:

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment.
(From tithing funds only. Included in Church Welfare Program)\$ 298,807.55

Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions\$ 975,105.26

Total\$4,844,058.30

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for hospital buildings, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Fast Offering Information:

	1937	1936	Increase	Pct.
Fast offerings paid in wards	\$296,443.67	\$259,125.46	\$37,318.21	14.4 %
Fast offerings paid in missions	34,441.48	31,192.15	3,249.33	10.4 %
Total fast offerings	\$330,885.15	\$290,317.61	\$40,567.54	13.9 %
Number who paid fast offerings in wards..	151,056	134,416	16,640	12.4 %
Number who paid fast offerings in missions	21,654	19,370	2,284	11.8 %
Total who paid fast offerings	172,710	153,786	18,924	12.3 %

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Average fast offerings per capita in wards..	55.4c	48.9c	6.5c
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Wards showing highest per capita fast offerings:

Manhattan Ward, New York Stake	\$ 2.20
San Francisco Ward, San Francisco Stake	1.78
Gilmer Park Ward, Bonneville Stake	1.75
Rosette Ward, Curlew Stake	1.70

102 wards (9.2% of wards in the Church) paid \$1.00 or more per capita.

Missions showing highest per capita fast offerings:

Czechoslovakia	\$ 1.12
Palestine-Syrian66
Swiss-German60
Eastern States55
German-Austrian55

Summary—Erection and Improvement of Church Buildings—1937:

Appropriated for ward and stake buildings, seminaries and institutes	\$1,195,319.63
Amount raised locally (40%)	679,837.66
Appropriated for hospital buildings	126,204.00
Paid by hospitals toward erection of buildings	82,525.78
Improvements in temples	56,874.00
Expended for mission buildings and real estate	284,141.09
Total	\$2,424,902.16
(Some of above expenditures included in Church Welfare Program)	

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR THE YEAR 1937

There were on December 31, 1937: 118 Stakes of Zion, (at the present time, 121); 1,017 wards; 84 independent branches, or a total of 1,101 wards and branches in the Stakes of Zion; also, 36 missions (including the European Mission), 951 mission branches, and 235 districts.

CHURCH MEMBERSHIP

Stakes	616,088
Missions	151,664
Total	767,752

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	21,005
Children baptized in the stakes and missions	14,631

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Converts baptized in the stakes and missions	7,322
Number of long-term missionaries from Zion, December 31, 1937	1,983
Number of short-term missionaries from Zion, December 31, 1937	30
Number of local missionaries	70
Total number of missionaries in the missions of the Church Number engaged in missionary work in the stakes	2,083 2,282
Total missionaries	4,365
Number of missionaries who received training at the Missionary Home	1,003
Persons recommended to the temples from the stakes	83,092

SOCIAL STATISTICS

Birth rate, 30.9 per thousand.
 Marriage rate, 18.7 per thousand.
 Death rate, 6.9 per thousand.
 Families owning their own homes, 59.2%

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	\$ 91,769.00
Average cost per missionary, 1937, \$30.34 per month, or a total of \$364.00 per year per missionary. Average number of missionaries, 1,917, making a total average expense for the year of	697,788.00
Estimated possible earnings per missionary, \$900.00 per year X 1,917, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,725,300.00
Total estimated contribution of missionaries and their families for the preaching of the Gospel.....	\$2,514,857.00

CHURCH WELFARE PROGRAM

(Including All Church Welfare Work)

Total Church membership in stakes and missions, men, women and children	767,752
Number of Church members who paid voluntary fast offerings to help the needy:	
In wards	151,056
In missions	21,654
Total	172,710

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Amount of voluntary fast offerings

In wards:

Cash	\$ 281,002.98
Produce	15,440.69

In missions:

Cash	34,441.48
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Total (all expended for relief)

\$ 330,885.15

Special donations to the Church Welfare Program

\$ 66,003.64

Assistance rendered by Relief Society

In actual disbursements to needy

\$ 57,734.67

In carrying on general work of this society

242,697.29

Additional assistance extended to Church Building Program (Wards, Stakes and Missions) by increasing from 50% to 60% the Church's contribution to the program

\$ 185,183.60

Expended from tithes, mostly by local officers.....

\$ 298,807.55

Expended directly by the Church Welfare Committee

98,836.34

Other donations to Church Welfare Committee

18,807.48

Expended for the erection, extension and improvement of hospitals and for caring for sick therein

203,498.45

Total

\$1,502,454.17

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1937, and are available for the needy during the year 1938.

CLOTHING

Estimated
Value

Men's clothing, pieces	13,608	\$ 5,444.20
Women's clothing, pieces	10,313	2,533.25
Children's clothing, pieces	12,100	2,420.00

\$ 10,397.45

CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans	516,890	64,611.00
Fruits and vegetables, bottles	82,393	16,478.60
Dried fruits, pounds	17,508	1,750.80

82,840.40

OTHER PRODUCE

Flour, pounds	221,653	4,876.36
Potatoes, pounds	1,182,325	7,093.95
Other vegetables, pounds	201,814	1,009.07

12,979.38

FUEL

Coal, pounds	1,051,491	2,638.74
Wood, cords	2,256	6,768.00

9,406.74

Total on hand December 31, 1937

\$115,623.97

In order to render moderate financial assistance to those who were engaged in small farming or business, and who did not have a bankable undertaking, the Co-operative Security Corporation was set up. This company has made a number of small loans (which are largely character loans) but has limited the amount it would lend to any person to at most a few hundred dollars.

In addition to the foregoing, very large contributions have been made in produce of which no record was at the time made because the mechanics for keeping full records had not yet been perfected.

Furthermore, there are no available records of the money value of the very great work done by Priesthood Quorums and by the Relief Society with and for individuals, in such matters as assistance in building homes, in planting gardens, making small home improvements and renovations, in making clothing, and many like activities. In some stakes the major part of the whole Welfare Program work has been of this sort. Some of the most valuable assistance has been rendered in this way.

**THE CHURCH UNEMPLOYMENT SITUATION AS OF DECEMBER 31, 1937,
IS AS FOLLOWS**

Employable needing employment, Jan. 1, 1937	6,544
Employable needing employment, Dec. 31, 1937	7,760
Skilled workmen unemployed, Dec. 31, 1937	1,134
Unskilled workmen unemployed, Dec. 31, 1937	6,525
Heads of families needing employment	5,651
Number employed during year	6,071
Number of persons used on Church Work Projects during year....	2,532
Number of persons assisted by Bishops, Relief Society, and the General Committee agencies	44,440

It should be understood that there are, in the aggregate, a considerable number of cases in which relief is being furnished to individual families both by the Church and by governmental agencies, through arrangements worked out between them. The statistics hereinbefore given represent only the contributions made by the Church in such cases.

The same principle operates in a considerable number of hospital cases, but the figures given herein represent only the Church contribution.

The Church has not yet made any effort, or pretended to make any effort, to take its members from governmental work projects; it has merely urged those on such projects to do a full day's work for a day's pay.

It should also be understood that Utah and adjacent areas have very large populations of non-members who in considerable part are engaged in the industries. The Church has made no effort to take care of these, leaving them to be cared for by other organizations and the government.

While the Church Welfare Program aims of course to help those in need, its real purpose is not merely to substitute Church gratuities

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for others furnished by charitable or governmental agencies but to rebuild the characters of its members and to promote and to foster the patriotic, civic, and spiritual qualities of the people.

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH
ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

Y. W. M. I. A. General Presidency Reorganized:

President Ruth May Fox released as President of the General Board of the Young Women's Mutual Improvement Association.

Lucy Grant Cannon, formerly First Counselor, appointed President; Mrs. Helen Spencer Williams appointed First Counselor; Mrs. Verna W. Goddard appointed Second Counselor.

New Missions Organized:

From the two German speaking missions (German-Austrian and Swiss and German) three new mission units were created, to be known as the Swiss-Austrian Mission, presided over by Thomas E. McKay, with headquarters at Basel, Switzerland; East German Mission, presided over by Alfred C. Rees, with headquarters at Berlin; and West German Mission, presided over by Philemon M. Kelly, with headquarters at Frankfurt-on-the-Main, Germany.

New Mission Presidents:

Matthew Cowley appointed president of the New Zealand Mission to succeed President M. Charles Woods.

James Judd appointed to preside over the Australian Mission, to succeed President Thomas D. Rees.

Kenneth R. Stevens appointed to preside over the Tahitian Mission, to succeed President Thomas L. Woodbury.

Richard E. Folland appointed to preside over the South African Mission, to succeed President LeGrand P. Backman.

M. Douglas Wood appointed to preside over the West German Mission, to succeed President Philemon M. Kelly.

New Temple Presidents:

President Harold S. Snow appointed to preside over the St. George Temple, to succeed President George F. Whitehead.

Castle H. Murphy appointed to preside over the Hawaiian Temple, to succeed President Edward L. Clissold.

New Member Appointed to General Committee—Church Welfare Program:

Elder John A. Widtsoe appointed as special Social Welfare Program adviser.

Roscoe W. Eardley appointed as field representative.

C. Orval Stott appointed as field representative.

Other Special Appointments:

Joseph S. Peery released and Joseph J. Cannon appointed to preside

over the Temple Block Mission in Salt Lake City, with headquarters at the Bureau of Information; Brother Peery retained as Bureau Manager.

Richard P. Condie appointed as Assistant Salt Lake Tabernacle Choir Leader, to succeed D. Sterling Wheelwright.

Mrs. Belle Smith Spafford appointed editor of the Relief Society Magazine, to succeed Mary Connelly Kimball, deceased.

Elder and Mrs. Joseph A. McRae appointed to preside over the Church landmark at Carthage, Illinois.

Lester F. Hewlett appointed to succeed David A. Smith as President of the Salt Lake Tabernacle Choir.

New Stakes Organized:

Smithfield Stake, created by a division of the Benson Stake on January 9, 1938. The new stake embraces Amalga, Clarkston, Newton, Smithfield First, Second, Third and Fourth Wards.

Coveville, Cornish, Lewiston First, Second and Third, Richmond, Richmond South and Trenton Wards retained in Benson Stake.

Mount Graham Stake, created by the division of St. Joseph Stake on February 20, 1938. The new stake embraces Duncan, El Paso, Franklin, Layton, Lebanon, Safford, Solomonville and Virden Wards, and Gila Branch from the St. Joseph Stake, and Las Cruces and Lordsburg Branches from the Western States Mission.

Central, Eden, Emery, Globe, Kimball, Miami, Pima, Ashurst, Bryce and Thatcher Wards retained in the St. Joseph Stake.

Phoenix Stake, created by a division of the Maricopa Stake on February 27, 1938. The new stake embraces Glendale, Papago, Phoenix First, Second and Third and Tempe Wards.

Lehi, Mesa First, Second, Third and Fourth, Chandler, Gilbert and Pine Wards retained in the Maricopa Stake.

New Stake Presidents Appointed:

Vernal C. Webb appointed president of the West Jordan Stake to succeed President Almon T. Butterfield.

Alfred W. Chambers appointed president of the newly organized Smithfield Stake.

James Hyrum Riley appointed president of the Weber Stake to succeed President George E. Browning.

Spencer Kimball appointed president of the newly organized Mount Graham Stake.

Jesse A. Udall appointed president of the St. Joseph Stake to succeed President Harry L. Payne.

James Robert Price appointed president of the newly organized Phoenix Stake.

Lorenzo Wright appointed President of the Maricopa Stake to succeed President James Robert Price.

H. Fred Egan appointed president of the South Summit Stake to succeed President Zach J. Oblad.

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Evanston 2nd Ward, Woodruff Stake, created by a division of Evanston Ward.

Grant Ward, Los Angeles Stake, created by a division of Maywood Ward.

Montebello Ward, Los Angeles Stake, created by a division of Eastmont Ward.

Smithfield Fourth Ward, Smithfield Stake, created by a division of Smithfield First Ward.

Bountiful Third and Orchard Wards, South Davis Stake, were created by dividing Bountiful First, Second, and South Bountiful Ward of that stake.

Duncan Ward, Mount Graham Stake, created by a division of Franklin Ward.

Independent Branches Made Wards:

Hayward Ward, Oakland Stake.

Romeo Ward, San Luis Stake.

Boulder City Ward, Moapa Stake.

New Independent Branches:

Evans Branch, Box Elder Stake, created from a dependent branch of Bear River Ward.

Flagstaff Branch, Snowflake Stake, created from a dependent branch of Winslow Ward.

Pittsburg Branch, Oakland Stake, created from a dependent branch of Martinez Ward.

West Suburban Branch, Chicago Stake, created by a division of the Logan Square Ward.

Utahn Branch, Duchesne Stake, created from a dependent branch of Duchesne Ward.

Rains Branch, Carbon Stake, created by a division of Standardville Branch.

Lordsburg Branch, Mount Graham Stake, taken from a branch in the Western States Mission.

Las Cruces Branch, Mount Graham Stake, taken from a branch in the Western States Mission.

Wards Disorganized:

Frankburg Ward, Lethbridge Stake—members moved away.

Rockport Ward, Summit Stake—annexed to Wanship Ward.

Widtsoe Ward, Garfield Stake—annexed to Antimony Ward.

Mt. View Ward, Curlew Stake—membership transferred to other wards.

Branches Disorganized:

Coutts Branch, Taylor Stake, made dependent branch of Raymond First Ward.

Centerdale Branch, Bear River Stake.

Wheatland Branch, Malad Stake—membership transferred to wards.

Those Who Have Passed Away:

John F. Bennett, member of Church Auditing Committee and senior member of the General Sunday School Board.

Mary Connelly Kimball, editor of the Relief Society Magazine and member of the Relief Society General Board. Was former editor of the Young Woman's Journal and member of the Y. W. M. I. A. Board.

William Henry Smart, former president of the Eastern States Mission and of Wasatch, Uintah, Duchesne and Roosevelt Stakes.

Lucy Emily Woodruff Smith, wife of Apostle George Albert Smith.

Hyrum H. Goddard, first secretary of the first Y. M. M. I. A.

Lotta Paul Baxter, former member of Relief Society General Board.

Henry E. Giles, Professor of Music and Assistant Tabernacle Organist to John J. McClellan. In recent years has served as conductor of the Old Folks Choir.

Martha Horne Tingey, former General President of the Y. W. M. I. A.

Mary Louisa Woolley Clark, mother of President J. Reuben Clark, Jr.

Heber Manning Wells, first governor of the state of Utah.

Willard Telle Cannon, vice-president and general manager of Utah-Idaho Sugar Company and former president of the Netherlands Mission.

David Bennion, Star Valley Stake Clerk.

James W. Eardley, Bishop of Baker Ward, Union Stake.

David M. Haun, bishop of West Jordan Ward, West Jordan Stake.

E. Ray Beck, Bishop of Sandy Third Ward, East Jordan Stake.

John Peterson, president of Bay Ridge Branch, New York Stake.

Richard Ott, bishop of Tropic Ward, Panguitch Stake.

ELDER ELIAS S. WOODRUFF*President of the Central States Mission*

I wish I were more prepared, that I might give you a better report of the mission, but I am so thoroughly surprised that I suppose I will be like the minister we frequently tell about who left his sermon at home and told his congregation that they would have to bear with him that day since he must depend upon the Lord, but that he would be better prepared next time.

It is a great inspiration to come to this Conference; to hear the voices of the servants of God, to mingle with the Saints and to sit in council and discuss the affairs of the Church as the mission presidents have the privilege of doing. I shall return to the mission with renewed vigor, faith and determination to discharge my duty as the presiding officer in that portion of the vineyard of the Lord.

I am happy to be able to say to you that the work in the Central States Mission continues along in its progressive way. The Lord blesses our people in their gatherings, our meetings are better attended all the

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time, and they grow constantly. I am sure that faith is increasing and the spirit of happiness, concord and peace generally pervades our gatherings.

I believe the people of that mission are trying to live their religion; they pay their tithing very well—a little improvement each year over the past, nothing spectacular. They want to do the will of the Lord and they find pleasure in his service. We have the local people doing some missionary work similar to the stake missionaries. For instance, in Kansas City all the men holding the Priesthood, who respond, hold cottage meetings among the non-members of the Church within the vicinity of their homes, and they accomplish much, I am sure. In the summer time they help us with our street meetings, when these street meetings are being held in more than one neighborhood.

The meeting houses of the mission are most of them in very good condition. We have respectable places in which to meet. We always have our wants and our needs, even as you do at home, but generally speaking I am safe in saying, and happy to say, that the work of the Lord is progressing in that mission.

A great responsibility is laid upon those who receive the Priesthood. When missionaries volunteer to go into the mission field, they are no longer at liberty to "choose their lives and what they'll be," because they have already chosen to serve the Master, and covenanted that they will do their part in attempting to carry the Gospel message to those to whom they are sent.

I believe that with very few exceptions the missionaries receive their calls with due respect and reverence, and do the very best they can, human weaknesses considered, to discharge their duty. They live together in harmony, peace, and good will, and if any of them do get out of harmony, the rest of them help them to get back in. There is a genuine feeling of brotherly love among the missionaries. If they become concerned about one of their brethren, they all try to help him into a better condition.

I rejoice in the privileges we have. I rejoice in the leadership of the Church, in the kindness and gentleness of spirit that is manifested by the General Authorities of the Church in the discharge of their duty. Those who speak of them as being dictators simply do not understand; do not know. I have never known such gentleness and kindness in my life as I have found in associating with these brethren in the limited opportunities that come to me to associate with them. I testify to you that the Spirit of the Lord inspires them and blesses them, and there is wisdom in their counsel. I have never yet made a mistake by observing the counsel that has been given to me by those who preside over me.

May the Lord give us faith in his servants, faith to do what they ask us to do, for our own welfare and happiness, is my parting prayer, in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR*Of the First Council of the Seventy*

I trust, my brethren and sisters, that I may have the blessings of the Lord with me while addressing you.

The preaching of the Gospel has always been one of the major activities of the Church. The responsibility for this work rests on the Priesthood, especially on the Seventies, because of the nature of their calling to be special witnesses of the Lord in traveling among the people, both at home and abroad. This assignment to preach and teach will always be ours because the Lord has indicated that during the time that his people are upon the earth, all men and women shall have the opportunity of understanding and accepting the Gospel of Jesus Christ.

Before any punishment has been meted out to a people because of their disobedience or their lack of faithfulness, the Lord, in sending his servants to preach and teach among the people, has always given them an opportunity of repenting of their sins and of coming back to him.

This missionary work has been in existence even from the time when Adam was placed upon the earth. It was given to him that he should preach and that he should teach his family that they should repent of their sins and do the things which ought to be done in order that they might find their way back into the presence of God.

Perhaps at times we forget this obligation which rests upon us as heads of families. I believe that if we were more faithful we would feel the responsibility of teaching our boys and girls, praying with them, and bearing testimony to them of the truthfulness of the Gospel of Jesus Christ. We would then have greater influence with them and thus help them avoid many things which are contrary to the word of the Lord.

When the Gospel has been upon the earth the Lord has indicated that his Priesthood shall preach and teach among the people. All through the early days down to the time of Christ prophets were assigned to this labor, to warn the people, and to entreat them to repent of their sins and come back and worship the Lord in order that they might not be destroyed. When the Christ came upon the earth he preached and taught among the people and chose disciples and chose Seventies that they might represent him in preaching and teaching. When the Christ was crucified and the work was given to the Apostles to preach and teach, they went out and even gave their lives that men and women might know this Gospel.

When the Church was established in these latter days, missionaries were sent out under all kinds of circumstances and conditions. They went out when they were sick, they went out when they were poor, they went out in the days of persecution, in order to do something for the nations of the earth, that the people might not be destroyed or die without having the privilege of understanding the Gospel of Jesus Christ. This assignment has come down to us through all the days of the Church and

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we are therefore still sending missionaries into the world to preach this wonderful Gospel so that men and women may not be lost.

In recent years we have not only been doing this foreign missionary work, but the Church has established in the stakes of Zion the home mission work. The presidents of stakes and those associated with them have seen the value of this work, and they are assigning men and women to go among the people who are living in the stakes of Zion, but are not members, so that they might have an understanding of the plan of life and salvation as revealed to us through the Prophet Joseph Smith. Reports from the stakes indicate that because of the labors of the missionaries, many of these people are accepting the Gospel and many members who have been inactive in their Church duties are coming back into Church service.

Our mission in the stakes of Zion is of course to endeavor to convince men and women of the truthfulness of the Gospel. We also have another mission,—that of bringing to the attention of our good friends and neighbors the real value of many of the principles of the Gospel of Jesus Christ. As they live among us they have not acquainted themselves with many of the truths that we have in the Church. They know something about the Word of Wisdom; they know a little about the Temple work; they know something about how we care for the needs of our young people,—but the majority of the principles of the Gospel of Jesus Christ have not been explained to them.

While we have no hope of getting everybody that we contact to come into the Church, we do have the hope, the prayer and the desire to acquaint them with the Gospel of Jesus Christ so that if they move away they can carry with them a correct knowledge and understanding of why we worship God and a correct conception of our religion.

Just recently I boarded the train at Salt Lake City with a number of other people. Among them was a young lady who, soon after being seated, was approached by fellow passengers for information concerning the Mormon people. As they talked with this young lady they soon found that she was not a member of the Church and that she had been going to school at the University. She had had some contact with the Mormon people, especially with the boys and girls.

Practically the only thing that she could tell about the Mormon people was that they had a doctrine in the Church called the Word of Wisdom and because of it none of the people of the Church smoked or drank. Of course that was good information. Then she qualified it in a minute or two and said the older people do not drink or smoke but some of the young people do. When she had finished telling what little she knew about the Church she said: "Well, after all is said and done, the Mormon people are a very fine, splendid people."

As I sat in my seat and listened to her vague ideas regarding the doctrines of the Church I thought of the splendid opportunities we have in Salt Lake City and all of our towns where our stakes are organized, to go to these fine friends of ours and help them to understand what we really believe. We all ought to be missionaries and help our neighbors

and friends to understand the principles of the Gospel and perhaps this understanding will gradually grow and increase until they shall become well informed regarding the things we have in the Church.

May the Lord bless us and help us to keep his commandments and to do the things we ought to do. May we be a good example to the people who live among us. May the Lord bless the missionaries in the stakes of Zion so that they will know how to approach people in such a humble and intelligent way that they shall be convinced that this is indeed the Church of Jesus Christ. May the Lord bless us and help us in this great work, I humbly pray, in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "Praise to the Man."

ELDER ALMA L. PETERSEN

Former President of the Danish Mission

My brethren and sisters: I trust that the short time I stand before you, you will offer a prayer to our Heavenly Father in my behalf.

I bring to you a greeting from President Richard R. Lyman and his dear wife, who are doing a very fine work in the European Mission. I bring to you also a greeting from President Mark Garff of the Danish Mission, also the Elders and Saints there.

I am glad to report to you—and I believe that I can say it truthfully—that never before in the history of the Danish Mission have we been so respected and so well thought of as we are at the present time. We had a wonderful harvest in the past three and a half years, and have brought many fine people into the Church. We have brought into the Church some very good Catholic people who have become faithful Latter-day Saints and are doing a fine work.

I would be ungrateful were I not to say that we were very fortunate, while I was presiding over the Danish Mission, to have some fine brethren and sisters visit us. Brother George D. Pyper visited Denmark and visited our Sunday Schools. He did a lot of good for the Sunday School cause in the Danish Mission. We had the pleasure of having President Grant visit our mission, and I do not know of anything that did our mission so much good as the visit of himself and associates.

I am going to call to your attention just one thing that happened. The day that President Grant arrived in Copenhagen one sister, who was a faithful Latter-day Saint, came to me and said: "President Petersen, if I can but shake his hand I know that I will be well."

I am just citing that to show you the faith that our Saints have in the work. They are living the Gospel; I think I dare say that many of them are living the Gospel better than we are here at home. I am going to refer to one thing that happened just last month. A large convention was held in the State of New Jersey, where many of the teachers and the professors of different states were present. Helen Keller was one of the speakers at this convention, and after she had delivered her paper the reporters came to her and asked if they might

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ask her a personal question. She said she would be very glad to answer their questions. This is the question they asked:

"Miss Keller, if you had the wish of your heart this day, what would you ask for?"

She said: "If I had the wish of my heart, it would be that peace might come back to the world again."

God bless her for such a noble wish! If I had my wish today, I do not think that I would wish for that, because I am not so sure, under present conditions, that peace would stay on the earth very long. But if I had the wish of my heart today it would be that faith would come back to the children of men, that faith would come to the nations of the earth, that faith would come back into the homes, that faith more abundant would come back into our Church, for the Lord has said we cannot please him without faith. He has also said that with faith we can remove mountains.

God grant, my brethren and sisters, that faith may increase. "Ask and ye shall receive," is the Savior's message. May we ask, and may we seek the Lord that faith may come into our hearts, that we may serve God and keep his commandments, and I want to bear testimony to you that if we will live the Gospel we will relieve the head of this Church, the Twelve, and those who preside over us, of many of the problems that they have to battle with today.

God grant unto each and every one of us that we may have more faith in the Lord Jesus Christ, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President David O. McKay is home on account of illness; Brother Reed Smoot is not feeling well, and we asked him to stay home today. Elder John Wells is absent on account of a death in the family.

We have received the following cablegram from Elder George Albert Smith, from Auckland, New Zealand:

Greetings from Australian and New Zealand Saints.

ELDER M. CHARLES WOODS

Former President of the New Zealand Mission

I have often sat looking from the other end of this house, but I think that perhaps other than from the choir seats, I never before looked out from the pulpit. Realizing there are many people who attend Conference I have often thought, surely it would be an awe-inspiring sight to look over the great congregation.

My family and I returned from New Zealand night before last, coming home from the coast by way of Los Angeles and the desert. Just prior to our leaving we met Elder George Albert Smith and Elder Rufus K. Hardy. Brother Hardy formerly presided there. We saw them for

a day only, as their boat stopped over in New Zealand on its way to Australia.

I contemplate speaking to you sometime so that I may tell you the many good things that came into our hearts and our home in that land. New Zealand is a land as far south on the other side of the equator as we are north. Its largest city, Auckland, is a city larger than Salt Lake. The climate is not like Hawaii, neither is it like the other islands of the South Seas. The South and North Islands form the great island of New Zealand. It is as large in its extent as the State of Utah. I think it could perhaps be called—as it is very often called—The Britain of the South Seas. You distinguish it from the other islands of the Pacific by the icy fingers which reach skyward on both islands, and by its emerald color so different from the desert that I have just crossed.

And in passing may I say for the first time I was a little ashamed of my people as I drove up through the south end of this state, and I hope I will not see the same picture when I go farther north. The barns, chicken coops, and other buildings are not a credit to this people, that is all I have to say along that line; but perhaps, having a little of the artistic in my own nature I should say that some paint would do wonders, and if the old gunny sacks hanging on the chicken coops were taken down and something else put there in their place, it would be very helpful.

Paint does wonderful things for both people and places. I know that in one case it covers a multitude of skins, while in the other a multitude of sins.

I can also say that I noticed some of your meeting houses in the south end of the State, the grounds of which had been landscaped but are in many cases sadly neglected. I saw only a few from the road. I heard the young man who was driving us home in his car remark that he admired the people for planting the grounds, but he disliked his people for letting them go uncared for.

I do not know exactly what to say, but to tell you that your boys—or I should say young men—are well. I have taken them to my heart as my own. You have lost a part of your sons for they are partly mine. A man said to me before I left: "Elder Woods, the finest thing that could come into a man's life is contact with fine young spirits." We have found this to be quite true, and perhaps one of the great compensations which is now ours. We expect joy in both this life and in eternity because of these contacts. I have often joked with the Elders, telling them that all a mission president and his family need to do for a livelihood would be to visit their homes and live with them and their relations, continuously feasting with them on the fat of the land and enjoying their wholesome spirits.

My two sons have been on missions in Germany, so my entire family has spent time in the mission field. I do not know how many years it would be, but we are happy for everyone of them, and the contact with your fine sons has added a charm to all our lives.

I bring to you a fine report from the Saints, as one has just been read here. I think perhaps it comes from Elder George Albert Smith.

*Wednesday, April 6**Third Day*

I remember having been the cause of sending conference greetings to you a time or two while we were away.

Really this crowd over-awes me; I am not thinking properly, I am just standing here seeing the sea of faces that are before me. It reminds me of looking down upon the many upturned faces as we stood on the deck of the vessel before we sailed from the shores of New Zealand.

We have been treated very kindly by the New Zealand government. Our records are constantly used to determine old age pensions, etc. There is a kindly feeling between the government officers and our Mission office. There has also been a most friendly spirit with the office of the American Consul. Mr. Walter I. Boyle, who until recently has been American Consul in Auckland for many years, has often invited us to his home and many social gatherings.

The Church owns property in New Zealand and the Elders who are among the Maori people have their own homes, the headquarters of the different districts. The Elders laboring among the Europeans are not so fortunate, but are still paying their board as other missionaries do. Your sons among the Maoris are not doing regular preaching, but are acting like bishops and helping with the taking care of the sick, building and gardening and other things to further the mission work. The Elders are all very happy, they love the people of New Zealand and I bring their greetings to you Saints here in Zion.

May God bless you and make you dear to me again as you always have been, make you more dear than you have heretofore been, and I ask his blessings upon this work and those who are still conducting the great ship of Zion, in the name of Jesus Christ. Amen.

ELDER PRESTON NIBLEY

President of the Northwestern States Mission

I am pleased to report the activities of the Saints and the missionaries in the Northwestern States Mission.

About forty-five years ago my father and David Eccles of Ogden established a sawmill at Baker City, Oregon. They gathered around them a few members of the Church as laborers and executives there, and gradually a little branch of the Church was formed, a Sunday School was established, and, as far as I have been able to learn, that was the first Sunday School in what is now the Northwestern States Mission. As a child I had the opportunity of attending that Sunday School. Returning after an absence of many years, what a great change does one behold.

There is scarcely a city in the Northwest in which we do not find a congregation of Latter-day Saints. We now have ninety-six Sunday Schools scattered all the way from Alaska to southern Oregon and as far east as Great Falls, Montana. We have a membership of fifteen thousand people. It is interesting to me to note that our people from the stakes are moving into the Northwest. During the year we received

over one thousand recommends in the office of people moving from the stakes and settling upon the lands and in the cities of our mission.

It is also very interesting to me that last year our missionaries found over one thousand members of the Church whose presence we were not aware of until the missionaries discovered them. Some of our people like to move out there and go into hiding, but we like to find them and we have organized branches among the people we have found whose presence we were not aware of previously.

There are many great agricultural opportunities in the Northwest. They are constructing on the Columbia River at Grand Coulee a dam which will divert the waters of the great Columbia River into central Washington and irrigate eventually 1,200,000 acres; and I want to encourage our people, if the Presidency of the Church agree, to investigate the opportunities of that project.

During the year that has passed we organized in our mission ten new branches, twenty-five new Sunday Schools, thirty-four Primaries, and nineteen Relief Society organizations, and baptized six hundred people.

I want to say a word about the missionaries. You are sending us a fine group of young people, and we enjoy them. The missionaries are kept going on their enthusiasm, and I hope that you will write them optimistic letters. When the old cow dies, or the mortgage becomes due, do not sit right down and write your missionary a twelve-page letter about it. Sometimes it takes us two or three weeks to get them back and going and steamed up again.

I want to pay a tribute to President Edward J. Wood, who presides over the Alberta Temple. I want to say that that Temple under President Wood exerts a fine spiritual influence over our mission, and all our Saints who go there return with something that they did not have before.

My brethren and sisters, this is the kingdom of God that we are building on the earth. It contains within it the solution of all the problems that perplex mankind. It has only begun to grow; its limits are unknown to us, and of the scope of its work we can hardly conceive.

In closing I want to read a paragraph from the Prophet Joseph Smith's "Wentworth Letter." In 1842, on the 1st of March, the Prophet in Nauvoo sat down and wrote a letter to Mr. John Wentworth in Chicago, who had inquired concerning the belief of the Latter-day Saints. This is one paragraph from that famous letter:

No unhallowed hand can stop this work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear; till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

My brethren and sisters, I testify to you that the words of the Prophet Joseph are true, and I do so in the name of Jesus. Amen.

ELDER ORLANDO C. WILLIAMS

President of the Spanish-American Mission

My brethren and sisters: I am happy with you in this conference session and to receive the inspiration that has come to us. I am thankful above all else for the leadership of this Church, for the knowledge we have that the Priesthood of God—which is the power to officiate in the name of the Lord upon the earth—is directing this Church work and all the movements of it.

I bring to you greetings from the missionaries and Saints in the Spanish-American Mission. The missionaries—your sons and daughters—are well, and they are happy in the great missionary work that they are performing. I was made glad with the words of Brother Ballard, wherein he said that the day of the other branches of the House of Israel was about to dawn. We feel that the work is opening up among the sons and daughters of Father Lehi faster than we can take care of it.

There seems to be a new spirit among the people, and the missionaries catch the spirit of it also, and we are laboring diligently, day after day, to preach the Gospel to them to their understanding, and to bring to those who are already members of the Church a deeper knowledge of its principles and a keener appreciation of the heritage that is theirs. We pray continually that the Lord will hasten the day of their redemption, when they will be brought into full knowledge and light of the Gospel, and that they may feel a closer contact with the body of the Church.

We of the Spanish-American Mission, like others who are laboring among those who speak Spanish, have a love that is deep for those people, and we feel that regardless of the color of their skin they are of the house of Israel, beloved of our Father in heaven, and are one with us.

I have been moved many times by the testimonies that I have heard as to the truthfulness of the Gospel, but few have moved me more deeply than one recently on a conference tour of Texas, when in a little town down on the Rio Grande we were holding conference and I called on one good brother to speak who had come across the line from his home in Old Mexico. As he stood before me bearing his testimony that he knew that God lived, that Jesus was the Christ, and that Joseph Smith was a prophet of the living God, I was moved deeply by his words and the spirit of them. I saw that good brother not as he stood before me, bent by age and the privations he had endured throughout his life in a struggle for existence, not with a dark skin, but as one of the sons of God, measured by the intent of his heart, by his humility, and as he will appear in the day when they will be a white and delightsome people.

I am thankful to my Heavenly Father for the opportunity that is mine to labor with that humble, good people, because they are indeed choice, and you need not be concerned because your sons and daughters are called to labor among them. They are loved by that people, they are well received, and they have within their hearts a love that is deep for the people who are the sons and daughters of Father Lehi.

I do not wish to take more of your time, but to leave with you my

testimony that I know that we are engaged in the Lord's work, and that we are being led by inspiration and revelation through the leadership that is ours in this Church, and if I would leave any admonition it would be that we as a people strive to grow more humble day by day, and that we follow more closely the leadership of the Church. I leave this with you in the name of the Lord Jesus Christ. Amen.

ELDER W. AIRD MACDONALD

President of the California Mission

I am conscious of what is known as the "dizzy heights." I am humbled by the great responsibility that rests upon one who is called to address the Saints of the Lord, but I am grateful to bring to you a report of the California Mission, and to bring to you the greetings of the missionaries and nine thousand fine Saints in that mission. I am happy to bring you word that the call of our Prophet at the last Conference, that "the presiding officers of the Church shall be keepers of the law," has been carried out in the California mission, with the result that there has been a revival, if we may call it that, in the faith of the people.

I am happy to bring to you the greetings of the missionaries, these fine young men and young women who have been sent into the field, who, with enthusiasm and earnestness, are carrying forward the work of the Lord, with the result that during the past year four hundred and twenty-five baptisms are recorded in our mission.

We have fifty-one branches out there, twenty-six of them housed in their own chapels. We have organized in the mission six districts, operating as "junior stakes," and we place the responsibility of governing, developing, and building up these sections and branches on the shoulders of local brethren. We are happy to say to you that they have appreciated it and are doing a splendid work.

Ten Priesthood quorums have been organized, which have given Priesthood activity to men who for years have read of Priesthood work but have had no part in it. A splendid work is being accomplished.

The highlight of our mission during the past six months has been the recent visit of Elder Joseph Fielding Smith of the Council of the Twelve. He visited all parts of the mission and preached the Gospel of Jesus Christ to the people. Our people appreciated it and were thrilled at hearing the good old-fashioned Gospel preached and they were greatly instructed by Elder Smith. They will long remember his visit to the mission.

I am grateful for the opportunity that has come to us to labor in this great missionary work, for, as the Prophet has said, "after all has been said, our greatest work is to preach the Gospel of Jesus Christ." So I am thrilled for the opportunity of laboring with these fine missionaries, young men and women who have been sent there to preach the Gospel. I am reminded of what a state official said to me recently in Sacramento:

*Wednesday, April 6**Third Day*

"I do not know much about your Mormon theology or what you teach, but I think you are doing one of the greatest works among the youth of America today."

I asked him to explain, and he said: "It is in these young men you send on missions who go about the world. If I had a son I would want him to go on a mission for the Mormon Church."

I thought that was a real tribute. He had seen and witnessed the growth and improvement that comes to these young men and young women who labor in the mission field.

So, to you parents, I want to say that nothing in the world that you can do for your sons and daughters will ever measure up to the experiences, or the growth and development that will come to them, nor the possibilities for future success, as for the time they spend in the mission field. So I hope that you will regard a mission for your sons and daughters as one of the obligations that the Lord has placed upon you; to see that they have opportunity to engage in this service that will carry them far in their lives.

I am grateful to report to you the fine work of the Saints in the California Mission, and to bring you the message, you Bishops of wards, that a little branch in California whose obedience to the law of tithing during the past year gave them a \$30 per capita record; and another little branch in Arizona where every member who earned during the year paid tithing; a branch that is 100% in keeping of that law.

We have more than ten branches in the California Mission that paid tithing per capita above \$14. I have labored in the stakes, and I know what it is to try to get some of our people to obey this law. We sing, "We Thank Thee, O God, for a Prophet," and "Come, Listen to a Prophet's Voice," and when we hear these voices we pay little heed to them. It seems to be the spirit of people to revere the old prophets and to slay the living ones. I want to bear testimony to you that we are guided by prophets of God today, and that the work of this Church and its leadership is in the hands of men inspired of our Father in heaven, and the Latter-day Saint who listens and obeys counsel will always find his footsteps in the paths of righteousness.

I bear testimony to you that this is the work of the Lord, the Gospel of Jesus Christ. I bear testimony to you that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of the Lord, that we as a people should be more concerned and more familiar with the truths that are contained in these sacred records. God bless us to be a people that shall be an example to the world, that our good works may lead other good men and women throughout the world to a knowledge of the truth. I want to say to you, in harmony with what I said about our being led by prophets of God, that this recent new work that has been inaugurated in the Church—our great welfare program—is the key that opens more doors in the mission field today than anything else. Men everywhere are interested in knowing what the Mormon Church is doing for its people, and not alone that they are being cared for, but that the Church is requiring every man to be a worker and not an idler. Intelli-

gent men of the world are concerned with the fact that this Church requires labor from those who shall receive its gratuities.

God bless us to be what we ought to be, I pray, in the name of Jesus. Amen.

An anthem, "Send Forth Thy Spirit" (Schuetky), was sung by the Choir.

Elder Leonard G. Ball, President of the Idaho Falls Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened Wednesday afternoon, April 6, at 2 o'clock.

President Heber J. Grant announced that the *Tabernacle Choir* would furnish the music for this meeting, and that the Choir and congregation would sing as the opening number, "How Firm a Foundation."

After the singing of this hymn, the invocation was offered by Elder Taylor Nelson, President of the Oneida Stake.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.
David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Richard R. Lyman
Reed Smoot	Melvin J. Ballard
George Albert Smith	John A. Widtsoe
George F. Richards	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Albert E. Bowen

Sylvester Q. Cannon to be ordained an apostle of the Lord Jesus Christ, and to be set apart as an associate of the Council of the Twelve Apostles.

Wednesday, April 6

Third Day

ACTING PATRIARCH TO CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the acting Patriarch to the Church as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball

Antoine R. Ivins

Rulon S. Wells

Samuel O. Bennion

Levi Edgar Young

John H. Taylor

Rufus K. Hardy

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

It is only fair to say to the good people here that during the administration of Bishop Sylvester Q. Cannon and his counselors the affairs of the Church have been managed in a most wonderful and splendid manner, that we have had more buildings erected than in any other similar period since the erection of these buildings has been placed under the direction of the Presiding Bishopric, that the work has been done much better and at much less expense in proportion to the kind of buildings than at any previous time.

The Presidency have appreciated the great burden of work that was lifted from their shoulders and placed upon the shoulders of the Presiding Bishopric a few years ago, and the Bishopric have done that work in a splendid manner. We appreciate it beyond our power to express it.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants; Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

John A. Widtsoe

J. Reuben Clark, Jr.

Adam S. Bennion

David O. McKay

Joseph F. Merrill

Rudger Clawson

Franklin S. Harris

Joseph Fielding Smith

Charles A. Callis

Stephen L. Richards

Franklin L. West

Richard R. Lyman

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION
Franklin L. West

AUDITING COMMITTEE
Orval W. Adams

As you have heard read today, Brother John F. Bennett, who was one of the Auditing Committee, has passed on, and we overlooked selecting another man to take his place. We shall fill this vacancy before the next Conference.

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor; Richard P. Condie, Assistant Conductor.

ORGANISTS
Alexander Schreiner
Frank W. Asper
Wade N. Stephens, Assistant

GENERAL COMMITTEE—CHURCH WELFARE WORK

Henry D. Moyle, Chairman
Robert L. Judd, Vice-Chairman
Harold B. Lee, Managing Director
Marvin O. Ashton
Mark Austin
Campbell M. Brown
William E. Ryberg
Stringham A. Stevens
J. Frank Ward
Theodore M. DeBry, Secretary

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY
Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon, First Assistant Superintendent
Burton K. Farnsworth, Second Assistant Superintendent

with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President

Helen Spencer Williams, First Counselor

Verna W. Goddard, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent

Isabelle S. Ross, First Assistant Superintendent

Edith Hunter Lambert, Second Assistant Superintendent

with all the members of the Board as at present constituted.

ELDER CHARLES A. CALLIS

of the Council of the Twelve Apostles

On the sacred pages of the Book of Mormon these eternal truths appear:

Angels speak by the power of the Holy Ghost; wherefore they speak the words of Christ. (2 Nephi 32:3.)

And again:

For when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men. (2 Nephi 33:1.)

A man is fearfully and wonderfully made. In this earthen vessel are heavenly treasures—an immortal spirit of which God is the Father, the immortal Priesthood and the immortal gift of the Holy Ghost. Surely we ought not to defile the temple of the Holy Ghost by using things which our Father hath forbidden.

Quite recently one of the foremost captains of British industry visited Canada, and in the course of a public address gave this forceful admonition: "Do not think," he said, "that education weans you from the spiritual law." He was, of course, referring to education in a broad sense, to the schooling we receive in the University of Life. But when the spiritual law is subordinated to the selfish plans and feelings of men, misery steps in. If the spiritual law were dominant in the hearts of men there would be no wars. With few exceptions every war has been "a rich man's war and a poor man's fight." It is said that three-fourths of the men who fought in the Confederate Army never owned a slave.

President Brigham Young called Karl G. Maeser, the great educator, to go to Provo to organize and conduct an academy to be established in the name of the Church—a Church school. Before leaving for Provo to start his work he went to President Young and said: "Have you any instructions to give me?"

The President looked steadily forward for a few moments, as though in deep thought, then said: "Brother Maeser, I want you to remember that you ought not to teach even the alphabet or the multiplication tables

without the Spirit of God. That is all. God bless you. Goodbye." That was Dr. Maeser's guiding star. By that spirit he reached the hearts and touched the lives of thousands for good and brought them into that true idealism—the right of the spiritual law to be uppermost in the hearts of men.

The work of the Holy Ghost is wonderful. The Prophet Joseph Smith said: "You might as well baptize a bag of sand as a man if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost." The regenerating and cleansing power of the Spirit is a blessing from heaven.

Jesus Christ tells us that "whatsoever ye would that men should do to you, do ye even so to them." We are told to rise above all carnal desires, to walk uprightly, conquering self, which will give us the testimony that we are pleasing God. But how can men do these things without that greater power of righteousness in their souls that the Holy Ghost brings to them; that great regenerating force which enables them to cast from them lust, evil thoughts, and the thought of doing things that will hurt their fellow creatures? This great strength, the powerful operation of the Holy Ghost will make one shake at the very appearance of evil.

There is another office of the Holy Ghost: He will guide into all truth. The Lord Jesus said:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

He shall glorify me; for he shall receive of mine, and shall shew it unto you.

And again he said:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

I hope that every man in this vast congregation will bear in mind this holy truth so that when he returns to his home this great Remembrancer will bring to his heart and to his mind, in the moment of his need, the instructions he has received from this pulpit by the servants of the Lord.

"He will guide you into all truth." What is truth? "And truth is knowledge of things as they are, and as they were, and as they are to come." What a broad, comprehensive definition of truth the Lord gives! And because we are guided into all truth by that infallible guide, the Comforter, we hold dear to our hearts these great fundamental principles: The divine parentage and the mission of the Lord Jesus Christ, his crucifixion and divine atonement, the glorious resurrection, eternal life, the eternity of the marriage covenant,—all of which bring forth joys inexpressible, the unspeakable gifts of God, manifested to our souls by the Holy Spirit.

The Lord said to the Prophet Joseph Smith:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

The Holy Ghost is an infallible witness that God is no respecter of persons. Stake presidents, bishops and all officers in the Church may have for their guidance and direction in the duties with which they are entrusted this blessed spirit of inspiration, so that they will hear behind them a voice, "This is the way, walk ye in it, when ye turn to the right hand or when ye turn to the left."

The Holy Ghost is the genius of the Holy Priesthood. Remove from this body of men, clothed with this power, dispossess them, if that were possible of the guiding influence of the spirit of revelation and they would be as unproductive in the ministry as the dry sand on the seashore.

The spirit of revelation directs the leaders of the Church in the appointment of officers. They pray to the Lord. "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." The Lord is the searcher of the heart. He knows the qualifications, the most secret purposes and intentions and dispositions of all men. Every man whom we have sustained by our vote this afternoon, in the position to which he has been appointed, that man, I testify, has been chosen by the spirit of revelation, by the Holy Ghost, which, as I have stated is the genius of the Priesthood. While this spirit remains in the Church—and it will remain forever—we need not be afraid that we will be led astray, for God loves us. He loves the men whom he has appointed and he will move upon them, by the Holy Spirit, to select men whom he has chosen to be overseers of the flock, "to feed the Church of God."

The Holy Ghost is the testimony of Jesus. "No man," said the Apostle Paul, "can say that Jesus is the Lord, but by the Holy Ghost." The Savior declared that "the kingdom of God cometh not with observation," not by external show, for the world is deceived by outward ornament. "Man looketh on the outward appearance, but the Lord looketh on the heart."

When the Savior of the world stood before that cruel judge, Pontius Pilate, and Pilate, in a sneering manner, addressed this question to the Savior, "What is truth?" the embodiment of truth was before him. Truth personified was there. But Pontius Pilate could not recognize the truth. Why? Because "the kingdom of God cometh not with observation."

"Except a man be born again," said Jesus Christ, "he cannot see the kingdom of God," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It has been said by a philosopher, that the eye sees what the mind brings it the power to see. The talented artist, the organist who presides at the console of this world famous Tabernacle organ, reads the music and translates it into wonder-

ful harmonies. I can see the notes as well as he can but I cannot interpret them because the power is not in my mind. I am not a musician. This organist has acquired this technical training. He sees what the mind gives him the power to see and interprets the written notes into this beautiful melody and heavenly music which we have enjoyed at this conference.

The Latter-day Saints have the Holy Ghost in their hearts. John Wesley rose to a great height of inspiration when he said: "We through the Holy Ghost can witness better things." Because we have the gift of the Spirit we can behold all the wonderful truths of the Gospel. We know the kingdom of God is on the earth. Any man that has the Comforter will never deny that the Constitution of the United States is inspired, but he will revere it for the Lord directed the men who wrote that glorious instrument.

Jesus asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon-Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matthew 16:13-18.)

Brethren and sisters, may I in humility and in the spirit of testimony, declare in the fear of God, and in the presence of angels, for I believe there are beings here from the other world listening to what we are saying, that I believe with all my heart and know that this Church is built upon the rock of revelation, and I testify to you, in the name of the Lord Jesus Christ, that Joseph Smith was a prophet of God, that he was a great revelator in the hands of the Lord to deliver unto mankind the glorious truths of the Gospel.

JOSEPH SMITH'S TESTIMONY

Joesph Smith, an apostle of Jesus Christ, through whose instrumentality the Lord established his Church upon the earth for the last time, thus testifies of the resurrected Christ:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him; That He lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

Joseph sealed the truth of his noble testimony by his death.

I testify, that President Heber J. Grant is moved by the Holy Ghost, by the spirit of revelation, to lead and to guide this people. The introduction of this Church Welfare movement has already increased faith.

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It has decreased selfishness. It has increased the portion of the Holy Spirit which God has given to his people.

May we sustain our President, his counselors, and all the leaders of the Church. May we sustain the rank and file of our brethren and sisters, and praise God that this blessed gift of the Holy Ghost, the spirit of revelation, shines gloriously in this Church, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I trust I may be permitted to refer to my observations at the last April Conference (1937), and to reaffirm what I then said, in the language in which I then said it. I made then and make now no prediction. I merely gave by way of admonition the benefit of what many responsible men of affairs were then saying. In so far as I am advised, these men have not changed their minds. In my own view, for what it may be worth, conditions appear to me to be in no better way.

PROFITABLE INVESTMENTS ENCOURAGED

After that Conference people wrote asking if they should sell this or that property which they held. They were told I had offered no trading or marketing advice, no advice about selling or buying, but warned against speculation, that is, gambling. Others wrote asking if they should run in debt for this or that purpose.

To the latter it was replied that the Church had always counselled against running in debt, that this seemed still sound counsel, and that if it were ever wisely to be disregarded, it would be in connection with the buying of a home, or a farm, or stocking a ranch, or for carrying on some line of business. The suggestion was added that even in such cases the whole proposal should be carefully gone into so as to make as sure as might be that the investment to be made would be profitable.

BORROWING BRINGS BURDENS

I should like now to talk about that question of debt a little more. I shall say nothing new. Everybody knows the things I shall mention. My only excuse for naming them is that sometimes some of us forget what should, in wisdom, be remembered. What I shall say will not so much concern business men who are supposed to know when and how to borrow. I am speaking to the great bulk of us who have little or no business training and experience, and perhaps not too much business ability. I belong with this bulk and have had a chastening experience in debt.

It is a rule of our financial and economic life in all the world that interest is to be paid on borrowed money. May I say something about interest?

Interest never sleeps nor sickens nor dies; it never goes to the hospital; it works on Sundays and holidays; it never takes a vacation; it never visits nor travels; it takes no pleasure; it is never laid off work nor discharged from employment; it never works on reduced hours; it never has short crops nor droughts; it never pays taxes; it buys no food; it wears no clothes; it is unhoused and without home and so has no repairs, no replacements, no shingling, plumbing, painting, or whitewashing; it has neither wife, children, father, mother, nor kinfolk to watch over and care for; it has no expense of living; it has neither weddings nor births nor deaths; it has no love, no sympathy; it is as hard and soulless as a granite cliff. Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss it; it yields neither to entreaties, demands, or orders; and whenever you get in its way or cross its course or fail to meet its demands, it crushes you.

So much for the interest we pay. Whoever borrows should understand what interest is; it is with them every minute of the day and night.

STATISTICS ON FARM MORTGAGES

As to running in debt to buy a farm, particularly for the greater part of the purchase price, or for any considerable loan on a farm, I should like to give you the following facts.

During the recent depression a great insurance company had to foreclose on farm property which had been mortgaged to it for some \$65,000,000. The presumed actual value of these foreclosed lands was more than \$100,000,000, which is approximately the value of all the farm lands of the state of Utah. The lands foreclosed were among the richest farming lands in this country.

After the company acquired the lands, it wrote them down about 10 per cent of the estimated actual value, so that they now stand on the books at about \$55,000,000.

The net profit for last year on all these lands taken together was 3.03 per cent on the written down value of \$55,000,000. This would be equal to about 1.6 per cent on the full value as of the date of mortgage.

The very large amount involved and the location of the farms would seem to indicate that this is a fair example of the returns on the better farm lands of the country.

May I suggest to you farmers and would-be farmers that you can hardly hope to borrow money, relatively large sums of money, at 5 per cent or 3 per cent or even 2 per cent and then pay out, principal and interest, in an enterprise that will net you only 1.6 per cent. That is the simplest mathematics.

EASY MONEY NOT A BLESSING

Let me say in passing that it seems to me the worst curse the farmer has ever had—worse than pests, or droughts, or frosts, or even poor

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markets—is the easy money which has been thrown in his path. What the farmer needs is not easy money but good, profitable markets.

These same principles hold good in all enterprises of all kinds.

I should like also to say something about long time debts, say 20 or 30 years, for remodeling and improving homes. I am not unfamiliar with the stock arguments and reasoning used to support this kind of borrowing. But we must fully consider this: Any improvement such as bathrooms, modern heating and refrigerating plants, and the like, will, in the course of ten years, probably be old, out of style, and largely obsolete. If the family is the ordinary one, they will at the end of ten years clamor for new, up-to-date furnishings, for another and modern remodeling. When that times comes the family will have to realize that it must go on paying principal and interest for another ten or twenty years on the worn bath tub and basin, the stained and cracked kitchen sink, the smoky furnace, and all the rest. This assumes, of course, that we have been able to keep up our payments for the first ten years and have not lost the whole property before that time, both what we put into the house as well as the house itself.

INSTALLMENT BUYING DISCOURAGED

I say this notwithstanding that in my view no home is too good, no comfort too great, no luxury too rich for the very humblest family that can afford them; but for the least essential comforts and for all the luxuries, let me urge you to pay as you go.

I wish to add something on installment buying—that popular method of running in debt for things and paying for them while you wear them out. Installment buying is a twin brother of longtime loans for remodeling and furnishings. A part of a successful installment plan is a very high, usually hidden rate of interest.

I know that in speaking of this I am treading on debatable ground. However, I feel something might wisely be said about it by way of caution,

In 1929 it has been estimated that installment purchases amounted to 6.5 billions of dollars. Dr. Wilford L. White, chief of the marketing division of the Bureau of Foreign and Domestic Commerce, is quoted as saying that "installment contracts entered into during or immediately prior to 1929 contributed to the last depression."

Statisticians say that in 1935 there were 3.6 billions of dollars of installment purchases; for 1936 the estimates run from 4.5 billions of dollars to 13.5 billions of dollars; for 1937 installment purchases have been estimated at better than 5 billions of dollars.

The system has been defended as justifying itself "by providing the luxuries of yesterday for families of limited incomes today by allowing those families to purchase such goods by pledging part of their future earnings."

Its value has been appraised in this language: "It encourages production of luxury goods, thus reducing the consumption of necessities. It promotes extravagance, based on the chances of continuing and rising

incomes, and thus increases stringency at a time when trade is shrinking. It creates a body of debt that stands in part for something already consumed. It leads to over-production of luxury goods, and, like monetary inflation, leads to a condition which requires for its maintenance larger doses of the same stimulant, shown by its extension to articles which depreciate rapidly."

A British economist affirms: "It has done much harm in America; it has been drastically limited in many parts of Europe; it is the enemy of real thrift; it is most tempting to the least provident."

To buy on the installment plan means to mortgage your future earnings. If through sickness or death, or through loss of work, the earnings cease, the property bought is lost together with what has been put into it.

I venture one suggestion,—until times become more certain, the ordinary family will do well to purchase by installment only the actual necessities of life, leaving the luxuries to be bought as they can be paid for when purchased.

I shall not attempt to draw a line between necessities and luxuries, beyond saying that an artisan or mechanic who can ride to work on the train or street car would hardly be justified in buying an airplane for that purpose on the installment plan; or would a farmer already owning a cow pony to go to the pasture for the cows be justified in buying an automobile on the installment plan to be used for the same purpose.

I can only mention here, again by way of caution, another contributing element of danger in our economic life, that is, those seasonal, crop, or other short term financings which unwisely base operation for future profits on borrowed money.

TAX-PAYERS MUST MEET PUBLIC DEBTS

If I might be pardoned, I should like to add another word about two closely related subjects which I have mentioned or referred to at almost every, if not every, Conference since April, 1933; I refer to the enormous expenditures of the people's money and to the ever-growing feeling and belief that a great group of the people can live off the public without working.

I should like to say again that neither the State nor the Federal Government has any funds except only such funds as it obtains from the people. Neither of them has anywhere a great pile of gold to which it can go for its money. You taxpayers must furnish it all; and every citizen is a taxpayer, either by direct or indirect taxation. Whenever governments borrow, they borrow from the taxpayers who must pay back or repudiate. To pay back large borrowings causes great hardship and burdening sacrifices; to repudiate brings economic and sometimes political chaos.

CHURCH EXPENDITURES CAREFULLY HANDLED

Some of our own members seem to be thinking that the Church too has a pile of gold. It has not. All the Church has is the moderate

income it receives from investments it has made out of the savings from your past contributions, and the tithing and donations which you faithful members—usually not the critics and fault-finders—make for the support of the work. You have had a report as to how that money has been spent during the past year. I assure you there are no secret or hidden expenditures. All are recorded and all audited. The Church does not have one cent to be spent by any one for any purpose except upon an accounting made after the expenditure is made under an authority given for the expenditure. May I say here, the Church is not in debt; none of its property is mortgaged; none of its security pledged.

Now, as to the other point,—the living of one large group without work on the industry, thrift, and sacrifice of the rest of the people. I say again this is virtual slavery for those who furnish the livelihood for the idlers. I know very well I shall be accused of being harsh, cruel, unsympathetic. I am not. But I consider the welfare of the whole people as superior to the comfortable or luxurious idleness of the part.

To this kind of expenditure belong these old age gratuities or doles, which, to salve somebody's conscience, are called pensions. I mention this matter because it is growing to such large proportions and because it will have such a far-reaching and destructive effect upon the character of the people, young as well as old.

I may begin by saying these are not properly pensions, a term which has always implied one or both of two things: Either a conspicuous service performed for all the people which merits from the people a special recognition upon infirmity from age or otherwise, or a plan by which the pensioner himself has contributed to the building of the pension fund he receives. These old age pensions so-called have neither of these elements.

Where these gratuities are honestly due under the law there is no legal objection to taking them. But I warn you who take them not to count too much upon them for they cannot continue to be paid indefinitely. Furthermore, where these gratuities are obtained by falsifying the true condition, by hiding property, by deeding it away in order to qualify for the dole, or by using any device to hide or distort the real situation, this is downright dishonesty.

I honor and respect old age. I would not see it suffer from want, nor from disease that can be helped. It is entitled to every care, to every act of kindness, to every loving caress which a grateful community and a devoted family can give.

I have every sympathy with age. I know the difficulties which age has in fitting into modern, economic life. I have had many matured, outstanding men come to me in New York seeking work. Some had been discharged from jobs they had worked up to during a long life of service. The depression had replaced them with young men who had more endurance and who would work for less money. In America at least the human wastage in the depression was far greater than the

human wastage of the World War. The old man out of work is one of the most pathetic, heart-tearing tragedies of today.

Some plan must be devised that shall make certain that no aged person shall be cold or go hungry or unclad. But the prime responsibility for supporting an aged parent rests upon his family, not upon society. Ours is not a socialistic or communistic state, where the people are mere vassals to be driven about as animals from one corral to another. We are freemen. So still with us the family has its place and its responsibilities and duties, which are God-given. The family which refuses to keep its own is not meeting its duties. When an aged parent has no family or when the family is itself without means, then society must, as a matter of merest humanity, come to the rescue. This is perfectly clear.

But it is a far cry from this wise principle to saying that every person reaching a fixed age shall thereafter be kept by the state in idleness. Society owes to no man a life of idleness, no matter what his age. I have never seen one line in Holy Writ that calls for, or even sanctions this. In the past no free society has been able to support great groups in idleness and live free.

CHURCH WELFARE WORK

I wish in closing to say a few words about our Church Welfare Work. You have heard a detailed report about its work. It has been operating for two years only. Behind it is merely the purely voluntary contribution by Church members, some 767,000 men, women, and children, and some others who have out of a love for humanity made also gratuitous contributions.

Of this number of Church members more than 172,000 made cash voluntary gifts in addition to their tithing and other contributions during 1937. This means that as much as 60 per cent of the adult membership of the Church, both male and female, made cash contributions to this Plan for relieving human want. This in itself is a great spiritual, Christian achievement. During this year out of these Fast Offerings and other Church revenues, assistance has been given to some 44,000 persons.

We have not fully met our problem, but this is only our second year. We feel we have made a good start. We have gained experience. We are conducting a Church-wide budget operation based upon the reports of Bishops as to their estimated needs for this year so that notwithstanding the economic difficulties that overhang the nation, we may more nearly solve our full problem.

The Church has never said it was going to give employment to all unemployed Church members. It has said it would do what it could to this end. It has done so. It has found employment for some 6,000 of its members, which may represent as many as 30,000 members of families.

The Church has never said it would try to take its members off governmental work projects. But the Church has repeatedly urged every

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Church member employed by the government to give an honest, full day's work for a day's pay.

There are certain elements in the general relief situation in this interwest region where the bulk of our members live which are not always in mind. In the first place, at least half of the population in this area are not members of the Church. A very large percentage of these non-members are engaged in industrial occupations which are particularly affected by the present economic decline. In the next place, for one reason or another not now necessary to consider, it seems fairly clear that no small number of those classed as Church members on governmental rolls are either not on the Church rolls at all or have been wholly inactive for years, many of them since childhood. Too frequently these persons show a fixed unwillingness to give up governmental aid for Church relief. The basic element of the Church program is work in exchange for relief.

The first effort of the Church has been consciously directed towards relieving the needs of the worthy members of the Church whose prior activity calls for consideration from the whole Church membership. But the Church has not turned its back upon the others; it welcomes their return to activity; it will look out for them just as rapidly as they can be reached.

So, all in all, I wish to tender my heartfelt gratitude, my sincere congratulations, to the Relief Society—every officer and woman of them—to the Presiding Bishopric, to the Priesthood quorums, to the General Committee, to the Bishops of wards and Presidents of stakes, to regular and auxiliary organizations of the Church, stakes and wards, to our Church periodicals, to every man and woman who has in any way helped in this great undertaking, and particularly to those hundreds who, somewhat careless of their duties in the past, have come forward in these critical times and taken on this new work fighting as veterans against our common enemy—want. We welcome you brothers and sisters. I know that to every man, woman and child, who has given from his abundance or who has offered the widow's mite to help his less fortunate, suffering brothers, there has come a peace and joy that has carried into his heart more of unselfish love for his fellowman than any unlike thing he has ever done. They have realized the truth of the great principle announced by James:

Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

After and above all, as was stated in the financial report, while the Church Welfare aims, of course, to help those in need, its real purpose is not merely to substitute Church gratuities for others furnished by charitable or governmental agencies but to rebuild the characters of its members and to promote and to foster the patriotic, civic, and spiritual qualities of the people.

Discoursing in the Temple on the second day of the week of the

atoning sacrifice, Jesus declared the fate of those who should stand on the left hand at the day of judgment.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink.

I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment; but the righteous into life eternal.

The resurrected Christ, breakfasting the seven disciples on the shores of the Sea of Tiberias in the early morning, saith unto Peter thrice: "Peter, lovest thou me?" Peter thrice replied, "Yea, Lord, thou knowest I love thee;" and Christ thrice commanded, "Feed my sheep."

The Choir and congregation sang the hymn, "The Spirit of God Like a Fire is Burning."

ELDER WILLIAM T. TEW, JR.

President of the East Central States Mission

Not only do mission presidents preside in the mission field without counselors, but usually they are kept on the anxious seat throughout the conference here. I am thankful for this opportunity of being here this afternoon. I am thankful to President Grant for calling me at this hour.

Today is the hundred and eighth anniversary of the organization of this Church. All day I have been looking back, in my mind, to that little group of six men in Fayette, Seneca County, New York, in the living room of Peter Whitmer, where this Church was organized a hundred and eight years ago. In a way I have tried to visualize the progress, the expansion, the development, the power and the influence this Church has wielded and how it has grown during this century of progress.

On the 30th of September, 1937, I noticed the following quotation in the *Deseret News*. There had assembled, in this city, leaders of the Federal Council of Churches of Christ in America. They adjourned on the 30th of September, with this conclusion:

That realism must replace sentimentalism, and conviction must take the place of emotionalism, if Christianity is to be employed in the solution of the world's ills.

We have known that for a century or more. If there is any one thing in the world that this Church does stand for, it is realism and not sentimentalism; conviction and not emotionalism.

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Brethren and sisters and friends, I rejoice in the fact that I am called to preside over one of the missions of this Church. I rejoice in the young men and young women who are sent unto us in the mission fields. They are outstanding in their characters, in their determination to serve the Lord. Their testimonies are firm and steadfast. They have visions of what they want to do and where they want to go. They carry with them a wonderful influence. I bring you, fathers and mothers, their greetings, their love, their affection, and their regard for you. They are loyal to this Church.

I feel to confess today that as far as I am concerned I am in perfect accord with the leadership of this Church, with the principles they proclaim. I know, as you know, that the Savior gave us the key of testimony when he said, that if a man will do the will of the Father he shall know of the doctrine. The converse of that is also true, my brothers and sisters: When we cease to do the will of the Father, we lose our testimonies of the Gospel and we forget the doctrine. When we begin to compromise, and sift out, and reject certain phases of the Gospel, we are on dangerous ground.

I am thankful to my Heavenly Father for membership in this Church, which has stood the test of a century and more of progress, down to this particular period of time. I want to bring you this message, and leave it with you today, that not only we but other churches recognize our position in the world.

In Fort Wayne, Indiana, on the 11th day of November, 1937, there was announced, by the Council of the Methodist Church a spiritual crusade which was to be launched among their members, looking toward a revival of devotional convictions. The thing that attracted my attention was this: The crusade will begin with a united council on the furtherance of faith and service, to be held in Chicago. The focus of attention and effort will be upon the rank and file of the younger generation. Bishop Edgar Blake, of the Detroit area, announced: "You can't build the new order with the old men, men whose hearts are still worshiping the idols that are falling all around us."

What a pity it is, my brethren and sisters, that after a century of time these men are just now realizing that the idols that they have worshiped for so many centuries are beginning to fall, and that the young men are the ones on whom they should focus their attention. As a matter of fact these idols began to fall more than a century ago when the Lord laid the axe at the root of the trees of false teachings in the Sacred Grove.

Thank God for our Mutual Improvement organization, for our Church school system. Remember, my brethren and sisters, that conservation of the youth of Zion is desired far above reclamation.

May we live our religion. May we teach our boys and girls. May the work of the Lord progress and increase until it fills the earth. Let us support and sustain our leaders, our prophets, seers and revelators, not only with our hands but with our actions, I pray in Jesus' name. Amen.

ELDER DAVID A. BROADBENT*President of the North Central States Mission*

Brethren and sisters, I realize that these are valuable moments. I come to you with the greetings of ninety glorious youths laboring in our mission. I have met them all within the month, and they are well, happy, and enjoying their labors.

I desire, for the few moments given to me, to speak of a phase of missionary life which has not been touched upon by my fellow associates of the mission presidents.

Recently there was a great gathering of the Ministerial Association of the State of Minnesota, in the city of St. Paul. They spent a long half day upon the question of Mormonism. Among other things that they presented were their objections to such glorious messages as we have just listened to from our beloved President Clark, as being non-religious, but as being "spiritualized ethics." They took exception to the wonderful message in the book prepared by Dr. F. S. Harris and his associate editor, "The Fruits of Mormonism," because it was prepared by Mormons.

They took grave exceptions to the most recent article on the Mormon question which has found its way into the *Encyclopedia Britannica*, because Senator Reed Smoot wrote it, and it was not publicized that he was also a member of the Council of the Twelve Apostles. It appeared that everything they did and said was like the proverbial "drowning man grasping for a straw." They also made very much of the fact that we are over-advertised in our Church Security Program.

I sat in this building two years ago, and I recall very distinctly that President Grant suggested to the gallery of reporters who were here: "We want no word published from this meeting. When we are ready to give our message to the public we will give them through the press our position on this matter, and we will add to it as we desire from time to time."

As this gathering of the ministerial association closed its report, this was the concluding paragraph: (I am reading from their own published statement)

In the interest of Christianity and Mormonism, our plea is, though not formally stated, for Protestant people to inform themselves on the subject of Mormonism, and likewise to inform themselves on the principles of their own faith, for only then can an intelligent understanding of Mormon problems be effected.

We are grateful for that admonition on the part of that great gathering of ministers.

I have the privilege of living in the same city, as the headquarters of our mission, where one of the greatest national authorities on temperance resides, Dr. W. G. Calderwood. A member of the Minnesota Temperance Organization came to me wanting to know more about the Word of Wisdom, but he said: "I represent one of the great insurance com-

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panies. We have come to the conclusion, since we have been studying for the past three years, that from eighty to ninety per cent of all of the automobile accidents are caused as a result of the use of liquor. We have about come to the conclusion that we can offer two types of insurance and give those who are total abstainers a twenty-five per cent better policy than those who are users of liquor."

One of the finest ladies from the city of Minneapolis, which is a city of five hundred thousand population, came to me immediately after that meeting, and she said: "I have been assigned, by my Ladies' Christian organization, to bring to them the message of Mormonism." After we studied for two hours or more she said: "This is such a magnificent message that I am sure I shall have to come again."

Two of the students from the Social Science Department of the University of Minnesota came in and spent the greater part of an afternoon. Each of them was assigned from the Social Science Department of that institution. One of them said: "We want to know the motivating influence of Mormonism." The other: "It is my mission to find out about the organization and the administration of the Mormon Church." When I had spent several hours with them they were totally astonished to find that they had only gotten a very small fraction of the message of Mormonism, as we are teaching it to the world, and have been for the past hundred years.

While I was touring the mission recently a chief of four thousand Indians of the Fort Peck Reservation came to me. He is a member of the Catholic Church, but his wife is a Mormon. Every creed, probably, that can be found in America is represented among those Indians. He said: "We have been together; we have laid aside all of our differences, political and religious, and we have definitely come to the conclusion that no one can help us or will help us unselfishly in our problems, except as we may be able to get assistance from the Mormon people."

The banker of Wolf Point, Montana, where these Indians live, made a similar request, a chief business man likewise, saying: "We are holding certain interests, waiting for the Mormons to come and assist us, for we know, through studying their past history, that they will treat our people honestly, and teach them how to get the most value from the soil."

One of the most significant things that has come out of that particular gathering of ministers was a request from the editor and publisher of a paper that goes to all Veterans. He requested that I should give the Latter-day Saint message for his Christmas issue. I modified a previous message of the First Presidency, and brought it down to date and made it local in touch, and sent it in. I was very much surprised to find that they published every single word, a column and a half, and gave my name and the address of the headquarters of the mission.

They came back recently and I gave them a second article as a message for Easter, on the same line, emphasizing "Peace on earth and good will toward men," and love of fellow men rather than war as the Easter spirit.

I was requested, over the phone, by a director or manager of a rail-

road publication, known as "The National Railroad Review," to take space with them, assisting them in a drive for greater state and national security from the standpoint of retirement. The principal heading of this particular issue, was: "The Inadequacy of Pension, as we have it at the present time."

While I was listening and thinking of the attitude of the Presidency of the Church, and our people generally, I determined that I could not represent the Church in joining with a company asking that we shall require that all men shall be forced to go into retirement at the age of sixty-five and may retire at sixty. The thought of President Grant's wonderful definition of age, came to me while I still held the phone, and I said: "I will take space, and will send the message in." For I knew that all our missionaries are receiving concessions from the railroad.

I read from that particular issue:

AGE

Age is a quality of mind:
If your dreams you've left behind,
 If hope is cold,
If you no longer look ahead,
 If your ambition's fires are dead,
 Then you're old.

But if from life you take the best,
And if in Life you keep the zest,
 If Love you hold;
No matter how the years go by,
No matter how the birthdays fly,
 You are not old.

Compliments of the Church of Jesus Christ
of Latter-day Saints.
3240 Park Avenue, Minneapolis.

For their next quarterly issue, they said: "We gave you a double space for your last article, will you give us another of the same type?" I expect, when I return, to find a similar one, this time giving the Prophet Joseph Smith's definition of religion and salvation.

God is blessing us. We are gloriously happy in our mission, and the Saints and Elders send greetings.

May the Lord continue to bless and prosper our eighty-two year old youthful Prophet, that he, with his associates, inspired leadership of the Church, may continue to guide us into all truth. But I pray more fervently—for I know they are being guided—I pray more fervently for me and you, and for all Israel, that we shall not sell our birthright for a cigarette, a glass of beer, a cup of tea or coffee; or for refusing to make the world understand that we are not over-advertised in our great Security Program, but that we shall rally to the leadership which is ours in making it a reality.

God grant that his blessings may be upon us all, I pray, through Jesus Christ. Amen.

ELDER ABEL S. RICH

President of the Canadian Mission

It is indeed a pleasure to be back in the valleys of the mountains, and to meet you, my brethren and sisters, and partake of your fine friendliness, after having been away for just a short period.

I am happy to bring you greetings from the Saints and the missionaries in the Canadian Mission, and to tell you that the fine young people who have come there as missionaries are well and happy, and doing such a splendid and outstanding work that the attention of the people of the world is called to them. It is not uncommon to hear people say: "I would like to have my son or my daughter grow up to be like those missionaries that you have among you." They are coming to us better prepared, with earnestness as well as experience.

I pay tribute to the educational system of Utah, and to the organizations of the Church, that train in leadership. I was interested to note that half of the missionaries now serving in the Canadian Mission have had one or two years college training. I was just a little disappointed to note that only half of them have had seminary training. I have noted that the additional years of training, and direct responsibility in leadership in the organizations of the Church, makes them more efficient missionaries, and brings them to us very much better prepared.

The Lord has told us what is expected of the missionary. "A marvelous work," he said, "is about to come forth among the children of men. Therefore, O ye who embark in the service of God, see that ye serve him with all your heart, might, mind and strength."

As missionaries, we realize that we may plant and we may cultivate and we may water, but it is God that gives the increase. Realizing that it is our responsibility to get the message of the restored Gospel of Jesus Christ before the people in the clearest and best way possible, we have attempted to study the Gospel thoroughly to prepare ourselves, and then we have made an effort to reach the people that we have not been reaching heretofore.

With this in view we made a good-will tour of the Canadian Mission, in an effort to meet the business men of Canada. We were successful in arranging meetings with many social clubs: the Rotary, the Kiwanis, the Lions' Club, the Kinsman's Club, the Good Will and Optimists' Club, and many of the schools. We had a splendid quartet that furnished the music. I was privileged to be guest speaker in most of those clubs, and was given the opportunity, for thirty or forty minutes, of explaining Utah and her people, and the reaction was much more favorable than we had hoped for. In the course of the tour we met over thirty thousand people—representative business men of Canada—and some of their reactions were remarkable.

After one meeting a man in the club arose and said: "Gentlemen, I have been in Salt Lake City. I have been in that historic Tabernacle we have been told about. I know that what has been said about that

great building, and that wonderful mission on the Temple grounds, and the industry and friendliness of the people of Utah, is true."

We had such reactions throughout the long tour. We discovered through that tour that the people of the world are not irreligious, but they are disappointed in finding that they are not obtaining help for their personal lives in the churches.

I read, as possibly you did, in the January number of the *Cosmopolitan*, an article by Dorothy Giles, entitled, "The Wise Men of Science Come to the Manger," in which she said that Science is no longer positively opposed to Religion, but is seeking diligently to understand it. They are seeking to understand the Babe of Bethlehem, what it signifies, and its great power over humanity.

"What can we believe?" she said, we are asking of Science, and Science briefly replies: "Religion is not a question of belief, but of experience. No matter what the world thinks about religious experience, the one who has it possesses a great treasure which has provided him with a source of life, meaning and beauty, and which has given a new splendor to the world and to mankind. He has peace."

So I have been proud to belong to the Church of Jesus Christ of Latter-day Saints. We are truly "a city built upon a hill." The eyes of the world are turned toward us, and those who have visited us bring favorable reports.

I am happy to be a missionary, and as I think of the hundred and eight years of progress of this Church, and the ideals that guided those sturdy pioneers, that neither persecution from without nor dissension from within, nor the lure of gold, nor the quest of land could turn aside, I am happy for the inheritance I have in the Church.

I pray that our Father in Heaven may continue to bless us as a people, that our industry, our love for the principles of truth and righteousness, our brotherly consideration, and this great fraternal friendship that has grown up among us, may continue; and that as the eyes of the world are turned toward us, we will continue to be the great missionary, for the thing the world wants today is a religion that works in the lives of its people in motivating love, in building character, and in doing the very things that this great Church has done for us.

May the Lord bless us, that we may do our part in this great work, I humbly pray, in the name of Jesus Christ. Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My dear brethren and sisters, I feel very humble in occupying your time at the end of this conference session, and I pray for your faith and prayers while I may occupy this position for a few moments.

We have been told, and we realize from reading the signs of the times, that we are passing through a dangerous evolution, or I should say, revolution. Perhaps in Mexico we see more closely and feel more intensely this revolutionary movement. Things are happening so rapidly that we are unable to keep up, or to foretell what may be the next step.

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Brother Ballard, in his talk, drew our attention to the fact that we are of Israel, that we have been gathered out from among the nations of the earth for a glorious purpose, to serve as a city set upon a hill, and to guide those who are honest in heart through this perilous revolutionary period. He has told us that we are charged with taking the Gospel to that remnant of the House of Israel who are not of Ephraim.

We, in Mexico, have that charge directly. I am glad to report to you that we are making progress, that the revolution and evolution there going on is indeed the work of our Heavenly Father, preparing that people to accept the blessings that have been promised to them through their forefathers.

We see there, however, the power of the Evil One also laboring and struggling to win souls away from our Heavenly Father and from his cause. We know that he realizes that the time is near at hand when the Gospel will be restored to that people, and that he is making every attempt to thwart those purposes and to make it impossible that those prophecies be fulfilled.

But I wish to bear to you my testimony that I know, as I know that I live, that this Gospel is true, that it has been restored for the last time, and that the prophecies that our Heavenly Father has made will be fulfilled. He is doing his part. He is preparing the way. We, my brothers and sisters, have the responsibility of carrying out our part also, and we can do this only by accepting and adhering to the instructions given by our inspired leaders, even those instructions that we have here received in this conference.

I plead with you, my brethren and sisters, to live the Word of Wisdom, as we have been instructed to do; to pay your tithes and offerings; to rally around the welfare work administration, to support it; to demonstrate, with your lives and with your actions, that you do love your Heavenly Father with all your heart, might, mind and strength, and that you love your neighbor as yourself; that in very deed we do become and continue to be what we are charged with being,—a light unto the world, that through our lives and our good works men may come to glorify our Father which is in heaven, I pray, in Jesus' name. Amen.

ELDER MERRILL D. CLAYSON

President of the Southern States Mission

I bring to you today the greetings of nineteen thousand Saints, situated in sixty-eight branches and ten districts in the Southern States Mission. I sincerely trust that the time will come when these sixty-eight branches may be christened as wards, and these ten districts as stakes of Zion. I only wish, today, that more of our people might be here to enjoy the spiritual feast that this conference affords. It is the life-long ambition of many of these worthy Saints to have the opportunity, some day, to come to this great gathering and enjoy the feast that you people receive here.

I am happy to report to you today that the hundred and twenty-five missionaries laboring in the Southern States Mission are well and enjoy-

ing their labors. I appreciate with all my heart, and more than words can tell, the opportunity of working with your sons and your daughters in that mission. Together, we are attempting to solve the problems that are presented in carrying the Gospel of Jesus Christ to the honest in heart.

I am grateful that a humble Mormon Elder delivered a Gospel tract at my grandmother's house in England, brought her into the Church, and thus made it possible for me to be born here in the land of Zion and enjoy the wonderful benefits that come to us through the association and influence of the Gospel of Jesus Christ.

Mormonism does more for its members than any other force in all the world today. I often think that we do not appreciate its great value, influence, and what it has meant to us in our lives. If we were stripped of all its truths, of all the influences that it has contributed to our character and lives and then stand off to one side and see what is left, I believe we would appreciate, more than any other time in our lives, just what Mormonism has meant to us.

Too often people look at Mormonism, accept two or three of its principles that do not conflict with their philosophy and living, and think that they are Mormons. Others look upon baptism as the beginning and end of their religion. Others use it as a philosophy to ponder over in their more serious moods but never make it a part of their lives. The great blessings that come to us come through the acceptance of the Gospel of Jesus Christ in its completeness. I am sincerely convinced that the paths that lead to health and happiness, the paths that lead to progress and the abundant life, are paved with the eternal truths of the Gospel of Jesus Christ.

It is my testimony to you people today that Mormonism is a greater builder of character and human personality than all the philosophies and man-made religions of the world. God bless us and help us to see and understand it in its completeness, and live it, and thus bring to ourselves health, happiness, progress, and salvation, I ask in the name of Jesus Christ. Amen.

ELDER ELRAY L. CHRISTIANSEN

President of the Texas Mission

I realize that the time I spend here is precious, and I shall attempt to be brief as possible.

I am happy to bring greetings from the Saints and the missionaries laboring in the great States of Texas and Louisiana. We have over six thousand Saints and about seventy-five missionaries who are diligently engaged in spreading the word of the Lord among the people there. We feel that we are making definite progress in most respects, and that people are increasing their respect for the Church of Jesus Christ of Latter-day Saints, and we are welcome to be heard in most places where we make the effort.

I feel it is a great privilege to labor there and go about feeling the Spirit of the Lord guiding us, taking us to the honest in heart. The ac-

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complishments of these fine missionaries, the testimonies and blessings they are receiving give me the assurance that the Lord will bless those who obey him. To see them come into the field, humble, untrained, and sometimes rough in their ways, then to watch them develop so rapidly that they can confound the wise and teach the great, is an inspiration indeed to me.

I am happy for those young men and women you have sent to us. They are all well. I should make one exception. We have one in the hospital now, but he is doing very well. Outside of that, they are all in good health and happy. And we have some old missionaries as well; three of them. One faithful brother who is sixty-eight years of age this month, who before going into the field himself had sent three sons on foreign missions and supported them with the labor of his own hands, and he is climaxing that service by contributing a great work himself. Besides that, another man who has left a family of ten, is happily engaged in the work of the Lord, and is bringing results. The third one by accident lost a son, and from that accident drew some insurance money. Instead of spending that insurance money on a new automobile, or some other thing, he spent it serving the Lord on a mission himself, and he claims that it is the greatest investment that he ever made.

We are happy for the faith of the members. They have shown their great faith and devotion by a decided increase in their tithes and their offerings; over twenty per cent increase in tithing, and a ten per cent increase in fast offerings, and they are happy because of that.

We are simply building on the foundation that has been laid by my predecessors, President Peterson, President Rowan and President Ben-nion, all of whom have left good names and good works in that field.

I am thankful for the Temple Block Mission, not alone for the names that they send us, with whom we can make contacts, but for the fine impression of the truth that they give to people who come here. It is a great help indeed to have them receive the right understanding and the right impression. Most visitors who come here we find have a splendid report and opinion of the Latter-day Saints. Anything that any of you can do, by your good works to give the right impression and the truth of Mormonism, reflects directly back into the mission, and makes our work that much more effective.

How we rejoice when a member from Zion comes into the mission field, who is living up to the word of the Lord! He is a living testimony, and he hardly needs to open his mouth to deliver a powerful sermon on the virtues of Mormonism. The Lord has told us that he has "sent the everlasting covenant into the world, to be a light to the world and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face, to prepare the way before me".

Brethren and sisters, if we could only realize the importance of this, and let the Gospel principles be a standard in our lives from day to day, how we should be blessed! We would find great compensation and joy by doing that, even more diligently than we have. The Gospel is a light and a guide. We hear it said that this is a lost generation, that there is a crisis facing religion, and I believe there is generally.

I heard an eminent church man, not long ago, declare to his congregation that what we need now is a realistic, practical theology for the world; that divine guidance is the only solution for its problems; that there is a need of a prophet among us. He hopes that that prophet will soon come forth.

Thank God that we have that realistic theology, that we have that divine guidance, that we have that prophet! Thank the Lord for the presence and leadership of Heber J. Grant, our president, and these inspired men who are associated with him.

Let us be examples to the world. Let us arise and shine forth as the Lord has told us to do, and we shall find great joy, as I say, in doing good works. Let us determine to be examples and worthy representatives, and the Lord will bless us.

I shall not talk longer. I pray the Lord's blessings upon all of you, and we want you to pray for us who are working in the mission in Texas and Louisiana. We are proud of that great country. It is a beautiful portion of our nation, and we are happy to be engaged in the work of the Lord there.

God bless you all, Amen.

ELDER LeGRAND RICHARDS

Newly appointed Presiding Bishop of the Church

I have had the privilege, my brethren and sisters, of standing before you upon various occasions in general conference, but I have never felt so humble as today.

I feel very grateful that the Presidency of this Church and the General Authorities have had confidence enough in me to nominate me to be appointed to this new position, and I feel grateful to you, the Latter-day Saints, for your sustaining vote. I love these men and I love the Church, and I am sure the Lord knows that there is not a place in the world that I would not go, because of my love for and testimony of the Gospel.

I am very happy to be associated with the Latter-day Saints. I am grateful for every opportunity of service that has come to me in the past. I feel that the Lord owes me nothing. All I have done for the Church I have done because I love the Church and because I love the Lord, and the Lord does not owe me a thing. I was grateful that I was able to successfully drop back into my business, so that the people would not think that I was dependent upon the Church.

Now I feel that, unless the Lord comes to my aid, I shall be a very weak man to follow Bishop Sylvester Q. Cannon. I know him well and I love him. He was my mission president when I filled my first mission in Holland. He released me from that mission.

I have watched him and have admired him, and when the President told me today that he was going to be sustained as an Apostle I was not surprised; I have always thought that that would be his final appointment in the Church. I used to sit as a boy, in the mission field, when he was talking to investigators, and watch him. It was as though the light of

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truth was streaming from his eyes, as he explained the glorious principles of the Gospel to those who were searching after truth.

I want to say to you men who bear the Priesthood, and those of you who are in positions of responsibility, whom I may be called upon to contact in this new assignment that has come to me, I hope you will never be afraid of me. I hope you will not hesitate to come into my office. I hope you will feel free to write, if there is anything that I can do to help you. I am willing to give all I have, and all the Lord will give to me, to help this work roll onward and upward to the destiny which I know the Lord has decreed for it. I have often said I wish the world could see it as God sees it, and know it as he knows it. Sometimes I wish the Latter-day Saints could see it as God sees it, and know it as he knows it.

I want to say to you that there is no achievement that can ever come in the lives of my own children that will be so pleasing to me as to know that their lives shall be lives of service to this great Church.

God bless our leaders, and God bless you, my brethren and sisters, and may I enjoy your faith and prayers to enable me to fill my mission as the Lord has appointed, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I rejoice beyond expression at the wonderful outpouring of the Spirit of the Lord, from our first meeting until the close. The Lord has abundantly blessed each and all of us who have been called upon to speak.

I bless you, as far as the power is in me to do so—and I know that I have it—I know as I know the Gospel is true that the Lord wanted me to preside over this Church. Brother Joseph F. Smith's last few words to me, and the last he gave to any man were: "The Lord knows whom he wants to preside over his Church, and he never makes a mistake." By the power of the Priesthood of the living God I bless you, one and all, and the righteous and honorable men and women all over the world, even so. Amen.

"And the Glory of the Lord," an anthem from *The Messiah*, by Handel, was sung by the Choir.

Elder H. Edward Sutton, President of the Oquirrh Stake, offered the benediction.

Conference adjourned for six months.

The singing at the Monday sessions of the Conference, by the *Relief Society Singing Mothers*, was under the direction of Sister Charlotte O. Sackett. J. Spencer Cornwall conducted the singing of the *Tabernacle Choir* at the Sunday and Wednesday sessions. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

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